

ATHARVA VEDA

॥ अथर्ववेद ॥

VOL. V खण्ड

Complete in 5 vols.

Mantras in Sanskrit
with English Translation
and Transliteration

Translated by
Swami Satya Prakash Saraswati
Udaya Vir Viraj
Acharya Vaidyanath Shastri

Kāṇḍa - XX
विंशति काण्डम्

सू० १ ॥ ऋषिः—१ विश्वामित्रः; २ गोतमः; ३ विरूपः ॥ देवता—१
इन्द्रः; २ मरुतः; ३ अग्निः ॥ छन्दः—गायत्री ॥

HYMN 1

Scer—1 Vishvamitrah; 2 Gotamah; 3 Virupah. Subject-matter-1. Indrah, 2 Marutah; 3 Agnih. Metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमं हवामहे ।

स पाहि मध्वो अन्वसः ॥ १ ॥

O Indra, (Almighty God), We the devotees call or pray you, the mighty one in this created world. May that you preserve all the sweet corns.

मरुतो यस्य हि क्षये पाया दिवो विमहसः ।

स सुगोपातमो जनः ॥ २ ॥

O brilliant and extra-ordinarily powerful Marutah (priests) or men. He (God) in whose shelter you protect the people and good acts, is the most protective force and creator of the cosmos

उक्षाभाय वशाभाय सोमपृष्ठाय वेधसे ।

स्तोमैर्विधेमाग्नये ॥ ३ ॥

We, with the Mantras (and oblations) serve this fire which consumes the corn its preparations sprinkled with butter, cereal preparations which are liked much and the cereals and their preparation mixed with herbacious substances.

सू० २ ॥ ऋषिः—? ॥ देवता—[१ मरुतः; २ अग्निः; ३ इन्द्रः; ४
द्विषोदाः] ॥ छन्दः—१, २ विराट् गायत्री; ३ आच्युष्णिग्; ४ साम्नी
त्रिष्टुप् ॥

HYMN 2

Scer—? Subject-matter-1 Marutah; 2 Agnih; 3 Indrah;

4 Dravinodah. Metre-1, 2 Virad Gayatri; 3 Archyushnik, 4 Samni Tristup.

मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

Let the Marutah (group of cosmic powers) drink or grasp the juice of herbs from the praiseworthy extolled *Potra* according to the season.

अग्निराग्नीध्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

Let the fire drink the juice of herbs from the praiseworthy extolled *Agnidhra* according to the season.

इन्द्रो ब्रह्मा ब्राह्मणात् सुष्टुभः

स्वर्कादृतुना सोमं पिबतु ॥ ३ ॥

Let the mighty Indra (Sun) drink the juice of herbs from the praiseworthy extolled *Brahmana*, the chief priest according to the season.

देवो द्रविणोदाः पोत्रात् सुष्टुभः

स्वर्कादृतुना सोमं पिबतु ॥ ४ ॥

Let the shining Dravinoda (electricity in the cloud) drink the juice of herbs from the praiseworthy extolled *Potra* according to the season.

N. B. :—Marutah, Agni, Indra and Dravinodas are the Devas of Yajna and Potra, Agnidhra, Brahmana, are the priests of Yajna. So according to season the oblations are grasped by these Devas from the priests of the Yajna.

सू० ३ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 3

Scer—Irimbithih. Subject-matter-Indrah. Metre—Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिब इमम् ।

एदं बहिः सदी मम ॥ १ ॥

O Indra (Ruler of the Kingdom), you come to us, as we prepare the juice of herbs for you, you drink it and seat yourself on this seat offered by me.

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केचिना ।

उप ब्रह्माणि नः शृणु

॥ २ ॥

O Indra, let these two horses which are well trained or skilfully yoked and which are long-haired carry you to us and you hear of the Vedic Mantras pronounced by us.

ब्रह्माणस्त्वा वयं युजा सौमपामिन्द्र सोमिनः ।

सुतावन्तो हवामहे

॥ ३ ॥

We, who are the masters of Vedas, who have all fortunes and who have good children call you, O king, with scincerity.

सू० ४ ॥ ऋषिः—इरिम्बिधिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 4

Seer—Irimbithih, Subject—matter—Indrah. Metre—Gayatri.

आ नो याहि सुतावन्तोऽस्माकं सुष्टुतीरुप ।

पित्रा सु विप्रिभन्वसः

॥ १ ॥

O Indra (King) hearing of our praises come to us who are blessed with offspring. O fair-faced one, you drink the juice of herbs.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।

गृभाय जिह्वया मधुं

॥ २ ॥

O King, I pour it in to your belly let it run into the members of your body and you take this sweet one by your tongue.

स्वादुष्टे अस्तु संसुदे मधुमान् तन्वेऽं तव ।

सोमः शर्मस्तु ते इदे

॥ ३ ॥

O king let it be palatable for benevolent you, let it be of sweet effect for your body and let the Soma-juice be sweet for your heart.

सू० ५ ॥ ऋषिः—इरिम्बिधिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 5

Seer—Irimbithih. Subject matter—Indrah; Metre—Gayatri.

अयमुं त्वा विचर्षणे जनीरिवाभि संवृतः ।

प्र सोम इन्द्र सर्पतु

॥ १ ॥

O most vigilant ruler, let the juice of soma-group of herbs now possessed of all creative powers go near you.

तुविश्रीवो वपोदरः सुवाङ्मरुन्वसो मदे ।

इन्द्रो वृत्राणि जिघ्नते

॥ २ ॥

In the rapture of Soma-preparation Indra, the ruler who is bulky, strong-necked and atout-armed dispels away all the foes.

इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा ।

वृत्राणि वृत्रंजहि

॥ ३ ॥

O king you dispeller of foes and ruler of all with power come forward and kill the wicked.

दीर्घस्ते अस्त्वङ्कुशो येना वसुं प्रयच्छसि ।

यजमानाय सुन्वते

॥ ४ ॥

O mighty king, very broad is your controlling power by which you bestow wealth upon the Yajmana, performing Yajna.

अयं त इन्द्र सोमो निरुतो अर्धिं ब्रूहिषि ।

एहीमस्य द्रवा पिब

॥ ५ ॥

O mighty ruler, this is the juice of Soma for you which has been made pure on the grass (Kusha). Please run hither, come and drink of it.

आचिगो आचिपूजनाय रणाय ते सुतः ।

आखण्डल प्र हूयसे

॥ ६ ॥

O mighty ruler, you possess the power of clear expression and are respected by the persons of learning and might. This Soma juice has been prepared for you. You are called Akhandal (one who crushes the enemies into pieces).

यस्ते शृङ्गवो नपात् प्रणपात् कुण्डपाय्यः ।

न्यस्मिन् दध्ना आ मनः

॥ ७ ॥

O mighty guarding ruler, I concentrate my mind in whatever is your preserving flame-vomiting and Yajna protecting act and practice.

सू० ६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 6

Scer—Vishvamisra. Subject-matter—Indra ; metre—Gayatri.

इन्द्र त्वा वृषभं वयं सुते सोमं हवामहे ।

स पाहि मघवो अन्वसः

॥ १ ॥

O mighty ruler, we invite you the pour of happiness at the time when the juice of Soma has been prepared. That you protect sweet grains and herbs.

इन्द्रं क्रतुविदं सुतं सोमं हर्यं पुरुषदुत ।

पिबा वृषस्व तार्तपिम्

॥ २ ॥

O universally praised mighty ruler, you take into your possession the prepared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

इन्द्र प्र णो वितावानं यज्ञं विश्वेभिर्देवेभिः ।

तिर स्तवान विस्पते

॥ ३ ॥

O mighty king, you are the master of the subject and respected by all. You please strengthen our Yajnas with all the learned people.

इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते ।

ध्वये चन्द्रास इन्द्रवः

॥ ४ ॥

O ruler, you are the guard of good men and good qualities. These born mystics who are happy with ecstasy and have attained superpowers attain your shelter.

दक्षिष्वा जठरं सुतं सोममिन्द्र वरेण्यम् ।

तव वृक्षास इन्द्रवः

॥ ५ ॥

O Almighty God, you, in the period of dissolution take into your belly, the all-devouring power (material cause) this born and excellent world. All the luminous and powerful worlds are yours.

गिर्विणः पाहि नः सुतं मघोर्धाराभिरज्यसे ।

इन्द्र न्वादातुमिदं यज्ञः

॥ ६ ॥

O All-worshippable God, you subsist this created world and you yourself shine with the flow of the happiness. Whatever remains in the world is given only by you,

अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता ।

पीत्वी सोमस्य वाङ्मये

॥ ७ ॥

All the wealth and glories of the richmen and world which is inexhaustible ultimately go to you, O Almighty Lord, He consuming the world (Soma) in dissolution remains strong.

अर्वावर्तो न आ गहि परावर्तश्च वृत्रहन् ।

इमा जुषस्व नो गिरः

॥ ८ ॥

O God Almighty, you are the destroyer of evils and troubles. You pervade us from near and far i.e. every where. You accept my prayers.

यदन्तरा परावर्तमर्वावर्तं च ह्युसे ।

इन्द्रेह तत् आ गहि

॥ ९ ॥

O God Almighty, you come here to the devotee from whatever distant region, whatever nearest region and whatever between when you are invoked.

सू०७ ॥ ऋषिः—१-३ सुकक्षः; ४ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः

—गायत्री ॥

HYMN 7

Seer-1-3 Sukakshah; 4 Vishvamiṭrah. Subject-matter-Indrah. Metre-Gayatri.

उद् वेदमि श्रुतामव वृषमं नर्यापसम् ।

अस्तारमेभि सूर्य

॥ १ ॥

Surya, the sun (Indra) mounts over sky (keeping with the law) of God who possesses praiseworthy wealth, who pours the happiness, who is benevolent to men and who is the inspirer of all.

नव यो नवति पुरो विभेदं बाहो जसा ।

अहिं च वृत्रहावधीत्

॥ २ ॥

This sun which is the dispeller of clouds pierces the ninty nine groups of them through the heat of its rays dispels Ahi, the cloud.

स न इन्द्रः शिवः सखाश्वावद् गोमद् यवमत् ।

उरुधरेव दोहते

॥ ३ ॥

This mighty sun is auspicious for us like friend. It pours upon us the wealth full of horses, cows and barley, like stream.

इन्द्रं ऋतुविदे सुतं सोमं हर्यं पुरुषदुत ।

पिबा वृषस्व तावपिम्

॥ ४ ॥

O universally praised mighty ruler, you take into your possession the prepared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

सू० ८ ॥ ऋषिः—१ भरद्वाजः; २ कुत्सः; ३ विश्वामित्रः ॥ देवता—इन्द्रः

॥ छन्दः—त्रिष्टुप् ॥

HYMN 8

Seer—1 Bharadvajah; 2 Kutsah; 3 Vishvamiṭrah. Subject-matter-Indrah. Metre-Tristup.

एवा पीहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म

बावृषस्वोत गीर्भिः । आविः सूर्यं कृणुहि पीपिहीषो

जहि शत्रून् गीर्भा इन्द्र तन्वि

॥ १ ॥

O Almighty God, you protect us as previously, this world pleases you, you hear of my prayers and you strengthen us through our supplication. You manifest the sun, preserve the knowledge, dispel away our foes, the aversion, passion etc. and directing us towards the rays of spiritual wisdom destroy them.

अर्वावेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।

उरुव्यवा जठर आ वृषस्व पितेव नः

शृणुहि ह्यमानः

॥ २ ॥

O God Almighty, please come in to my intuitional vision, you are as learned says he who matteralizes the initiative

desire to create Soma the world, this world is born and protect it for its well-being. You pervading the whole like space, you sprinkle this with protection within you and you being called hear of us like father.

आर्षणो अस्य कलशः स्वाहा सेक्तैव कोशं
सिसिचे पिबध्यै । समु प्रिया आववृत्रन् मदाय
प्रदक्षिणिदमि सोमासु इन्द्रम् ॥ ३ ॥

This *Kalasha*, the jug (known as world of God is perfect with all the perfections and entireties. He like a sprinkler pours the *Kasha*; this world for the enjoyment and protection of the Jivas: These mystics deservingly dear to Him and rightly circums acting His world surround Him in contemplation for attaining happiness.

सू० २ ॥ ऋषिः—१, २ नोधाः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः ॥
छन्दः—१, २ त्रिष्टुप् (?); [१, २] ३, ४ बाहंतः प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 9

Seer—1, 2 Nodhah; 3, 4 Medhyatithih. Subject-matter—Indrah. Metre-Barhatah pragathah (Brihati Satobrihati).

तं वो दस्ममृतीषहं वसोमिन्दानमन्धसः ।
अभि वृत्तं न स्वसरेषु घेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥

O Man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power, as the cows in the stall low to their calves.

युक्षं सुदानुं तविषीमिराहंतं गिरिं न पुरुभोजसम् ।
धुमन्तं वाजं शतिर्न महसिर्ण मक्षू गोमन्तमीमहे ॥ २ ॥

We ordently ask self refulgent, bounteous God who is covered with His might and like mountain is endowed with

plentiful protective powers, for wealth full of corn, and blessed with cows and brought in humdred fold and thousand fold.

तत् त्वां यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये ।
येना यतिभ्यो भृगवे घने हिते
येन प्रस्कण्वमार्विथ ॥ ३ ॥

O Almighty God, I for the remembrance of previous bright's activity ask you for that power and the knowledge through which you establish the men of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possesses inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे

यं क्षोणीरनुचक्रदे ॥ ४ ॥

O Alimighty God, that is the most powerful strength of yours through which make the vast space and produce mighty waters therein. Even now and for ever is unattainable that great power of which the whole world speaks aloud.

सू० १० ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः
प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 10

Seer-Medhyatithih. Subject-matter—Indrah—Metre-Barhatah Pragathah (Brihati-Satobrihati)

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो घनसा अर्क्षितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praiseworthy songs of ours ascent to Him (God) like ever-conquertng chariots which gain wealth and give unfailing protections.

कणाइव सृगणः सूर्याइव विश्वमिदं प्रीतमानशुः ।

इन्द्रं स्तोमैर्भिर्मुह्यन्त आयवः प्रियमैवाप्तो अस्वरन् ॥ २ ॥

Like most wise ones. 'Like ones' who have burnt their evils in the fire of knowledge, and like luminous suns the men for whom the wisdom is dear may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers and praise glorify Him.

सू० ११ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Visvamitrah, Subject-matter-Indra. Metre-Tristup

इन्द्रः पुमिदातिरिदं दासमकैर्विददसुर्दयमानो वि शत्रून् ।

ब्रह्मजतस्तन्वा वायुधानो भूरिदात्र

आर्षणद् रोदसी उमे

॥ १ ॥

Indrah, the mighty fire (heat) is the render of the dwellings of the clouds and the producer of the wealth, it destroying the clouds adverse in leaving waters by the ray of sun overcomes the could that retains water within. It impelled by lightning increasing in size and quantity becoming the giver of plenty (of harvest) fills up the both of heaven and earth (with rain).

मुखस्य ते तविषस्य प्र जूतिमिर्यमि वाचममृताय भूषन् ।

इन्द्रं क्षितीनामसि मानुषीणां विशां

देवीनामुत पूर्वयावा

॥ २ ॥

For the attainment of immortality, I the devotee adorning my voice gain the zeal of Vajna concerned with you most strong. O Alimighty one you are equally the leader of the subjects, the human generation (humanity) and celestial existences.

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनामभिनाद् वर्षणीतिः ।

अहन् व्यसिमुशधग् बनेष्वाविर्धेना

अकृणोद् राम्याणाम्

॥ ३ ॥

This mighty fire whose way of function depends on power encompasses the cloud. Among clouds that which tends towards the way of over-casting becomes weak. The fire which fiercely inflames in the cloud waters dispels Vyamsam, the troubling cloud and issue forth the sound of the night.

इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।

प्रारौचयन्मनवे केतुमहनामर्विन्दज्ज्योतिर्विहते रणाय ॥ ४ ॥

Luminous mighty fire causing days (inform of sun) contacting through scorching flames conquers the battle. This illumines the dawns, resplendence for man and attains the light for the happiness of the people.

इन्द्रस्तुजो बर्हणा आ विवेश नृवद् दधानो नयो पुरुषि ।

अचैतयद् धिय इमा जरित्रे

प्रेमं वर्षमतिरच्छुक्रमासाम्

॥ ५ ॥

Like the leader of people this mighty fire possessing many leading qualities pierce of substance into increasing obstructive forces. This fire (when enkindled in Yajna Vedi) becomes the means of enlivening the intellect and acts of the pronouncers of the mantras and increases this pure resplendent colour of dawn and days.

मुही महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरुषि ।

बृजनेन वृजिनान्तं विपेष

मायाभिर्दस्यैरभिभृत्योजाः

॥ ६ ॥

The learned men lands many glorious functions of this mighty fire. This fire possessing surpassing forces crushes malignancies with its malignant force and the clouds with natural tricks.

युधेन्द्रो मुहा वरिवधकार देवेभ्यः सत्पतिश्चरणिप्राः ।

विवस्वतुः सदेने अस्य तानि विप्रा उक्थेभिः

कृषयो गृणन्ति

॥ ७ ॥

This mighty fire which is the preserver of existing things and the protector seeing creatures with its all pervading might gives excellent power to the wonderful natural forces. These functions of the fire in the place of sun are praised by the learned with praising songs.

सुत्रासाहं वरेण्यं सद्गोदां संसृवांसं स्वरिपथं देवीः ।

ससान यः पृथिवीं यामुतेमामिन्द्रं

मदन्त्यनु घोरणासः

॥ ८ ॥

The men of high learnings find pleasure making accordant (in their uses) this mighty fire which is always conquering, excellent, might-giving and which gives light and luminous waters and who put into order this earth and heaven.

ससानात्प्रां उत स्र्यं ससानेन्द्रः ससान पुरुभोजसं गाम् ।

द्विरण्ययमुतमोर्गं ससान इत्वी दस्युन्

प्रार्यं वर्णमावत्

॥ ९ ॥

This mighty fire gives the things which always move, this give the sun, this gives the earth which bears multifarious advantages, it gives gold, it gives the digesting power and this destroying the clouds which create drought and preserves Aryam Varmam, the noble colours.

इन्द्र ओषधीरसनोदहानि वनस्पतीं रसनोदन्तरिक्षम् ।

विभेदं बलं जुनुदे विवाचोऽयामवद्

दमिताभिक्रतूनाम्

॥ १० ॥

This mighty fire gives us herbs, this puts the days into order this gives tree and this gives the firmament. This cleaves the cloud of strong power, dispels various germs making bad sound and put under its control the reversely surpassing forces.

शुनं हुवेम मुषवांसमिन्द्रमस्मिन् भरे नृत्यं वाजसातौ ।

शुष्वन्तमुग्रमूतये समत्सु धनन्तं वृत्राणि संजितुं धनानाम् ॥ ११ ॥

We, in this field of attaining the wealth of corn praise the pervading electricity which bears wealth which is the means of increased audibility which is most transporting medium, strong force for protection in the battle and dispeller of clouds and conqueror of wealth.

सू० १२ ॥ ऋषिः—१-६ वसिष्ठः; ७ अत्रिः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 12

Seer-1-6 Vasisthabh: 7 Attri. Subject-mater-Indrah. Metre-Tristup.

उदु ब्रह्माण्यैरत भवस्येन्द्रं समर्थे महया वसिष्ठ ।

आ यो विश्वानि श्वसा ततानोपभ्रोता

म इवतो वचांसि

॥ १ ॥

O men of enlightenment, you pronounce the vedic verses enriched with knowledge- O observer of high discipline and controller of organs, you in the assembly of the learned men gathered for performing Yajna pay homage to Almighty God. He is that Lord who with His might extends through all existences. He bears all the words which I as His faithful devotee utter.

अयामि घोष इन्द्र देवजामिरिज्यन्त यच्छुरुघो विवाचि ।

नहि स्वमायुधिक्रिते जनेषु तानीदहांस्यति

पथ्यस्मान्

॥ २ ॥

O Almighty God, the (Vedic speech which contains in it all Devas, the physical and supra-physical forces (as Subject-matter, is encompassing all the things in its purviews. In that of you who is adored in various speech and voices, the men of sharp and quick understanding do their all the performances None of all these born men knows the duration of his life. You always bear us in safety over all these troubles.

युजे रथं गवेर्षणं हरिम्यामुप ब्रह्माणि जुजुषामस्त्युः ।

वि वाषिष्ठस्य रोदसी महित्वेन्द्रो
वृत्रार्ण्यप्रती जघन्वान्

॥ ३ ॥

Almighty Divinity harnesses this splendid globe binding sun with powers of support and gravitation. The learned men attain Him who accepts the prayers of the devotees. He when tears asunder the resistless clouds (to rain) straining the earth and heaven.

आर्पयितुं पिप्युस्तथो न गावो न धन्नुतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा
त्वं हि धीभिर्दयसे वि वाजान्

॥ ४ ॥

O God Almighty, like the expanding waters, like the sunbeams your devotees expand in prosperity and attain the ultimate truth (i.e. the law eternal) O Lord, you like the air possess all the impelling powers and you bestow upon us all the wealth accompanied with wisdom.

ते त्वा मदा इन्द्र मादयन्तु भुष्मिणं तुविरार्षसं जरित्रे ।
एको देवत्रा दयसे हि मर्तानस्मिच्छर
सर्वे मादयस्व

॥ ५ ॥

All these blessedness gladden you, O God Almighty, who is powerful, possessor of riches for the devotees. You only one among wondrous forces do mercy on the men. O omnipotent one, you give pleasure to all in this Yajna.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अय्यर्चिन्त्यकैः ।
स न स्तुतो वीरवद् धातु गोमद यूयं
पात स्वस्तिभिः सदा नः

॥ ६ ॥

The men of austerity and high disciplines praise with Vedic verses only God who is all-power and who holds the thunder in Prana and Udana (the air and the water of clouds). May he be praised by us guard our wealth in the form of caws and

heroes. Learned men you please preserve us ever-more with all blessing.

ऋजीषी वज्री वृषभस्तुराषाट्कुष्मी राजा वृत्रहा सौमपावा
युक्त्वा हरिभ्यामुष यासदर्वाह माच्यदिने
सर्वे मत्सदिन्द्रः

॥ ७ ॥

The Almighty God is most impellent force, possessor of thunder-power, most strong, most over-powering force, vigorous, illumining light, dispeller of the evils and the preserver of the world. He harnessing the sun and moon directly moving the all worlds. May he gladden us in our Yajna of mid-day.

सू० १३ ॥ ऋषिः—१ वामदेवः; २ गोतमः; ३ कुत्सः; ४ विश्वामित्रः ॥
देवता—१ इन्द्रावृहस्पती; २ मरुतः; ३, ४ अग्निः ॥ छन्दः—१-३ जगती,
४ त्रिष्टुप् ॥

HYMN 13

Scer-1. Vamdevah. 2 Gotamah; 3 Kutsah; 4 Vishva-mitrah; Subject- matter-1 Indrabrihaspati, 2 Marutah; 3-4 Agni. Metre-1-3 Jagati; 4 Tristup.

इन्द्रश्च सोमं पिबतं वृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू
आ वा विशन्तिवन्दवः स्वाधुवोऽस्मे रयि
सर्वीवीरं नि यच्छतम्

॥ १ ॥

Let Indra, the king, and Brihaspati, the master of Vedic speeches who are possessed of gladdening spirit and bestower of wealth drink the juice of Soma in the Yajna May all the automatic powers enter into you both. You vouchsafe us riches full of heroes.

आ वा बहन्तु सप्तयो रघुष्यदो रघुपत्नानः
प्र जिगात बाहुभिः । सीदता बहिरू वः
सदस्कृतं मादयस्व मरुतो मघ्यो अन्धसः

॥ २ ॥

O Marutah (priests of Yajna) let you carry the horses who are quick in speed and swift in glide. You possessing swiftness and actions conquer the enemies with your arms. You sit on the wide seat of grass made for you and delight yourselves in this sweet food.

इमं स्तोममर्हते जातवेदसे रथमिव सं मेहेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यन्ते सुख्ये
मा रिषामा वयं तव ॥ ३ ॥

We adorn this set of praises with intellect like a chariot for the praiseworthy Jatveda, the man of intelligence. Let our auspicious counsel prevail in his assembly. O man of enlightenment may we not be troubled in your friendship.

ऐभिरग्ने सरथं याह्यर्वाह नानारथं वा विभवो ह्यथाः ।
पत्नीवत्स्त्रिशतं त्रींश्च देवाननुष्वधमा बह मादयस्व ॥ ४ ॥

O man refulgent with knowledge, these horses are very swift. You by them come to us in one chariot or in many chariots. You make thirty three Devas, the wondrous powers of nature with their preserving forces to come in the Yajna according to their oblations and thus make them have their shares of offerings of Yajna.

सू० १४ ॥ ऋषिः—सौमरिः ॥ देवता—इन्द्रः ॥ छन्दः—काकुभः प्रगाथः

HYMN 14

Seer—Saubharhi. Subject-matter-Indrah. Metre—Kakubha Pragathah (Vishama-Kakup sama-satobrihati).

वयमु त्वामपूज्य स्थूरं न कञ्चिद् भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you in our performance of intellectual feats. In this world nothing seems to be unchanged.

उप त्वा कर्मन्नुतये स नो युवोऽग्रकाम यो घृषत् ।
त्वामिद्वयवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

A Almighty God, we in performance of good acts approach you. You, (in fact) are He who is ever young, vigorous and bold and who has spreaded His power through. we, your friends, therefore, have chosen only you, giver of riches as our guardian.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे ।
सखाय इन्द्रमृतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us this and that thing of our benefit.

इयंश्च सत्यति चर्षणीसहं स हि प्मा यो अमन्दत ।
आ तु नः स वयति गव्यमहव्यं
स्तोतृभ्यो मुषवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the all-consuming fire, who is the guardians of pious men and who has under His control all the humanity. He is he who always remains in blessedness. The bounteous one bestows on us, the worshippers hundred wealth enriched with cows and steeds.

सू० १५ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 15

Seer—Gotamah. Subject-matter-Indrah. Metre—Tristup.

प्र मेहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मति भरे ।
अपामिव ववृणे यस्य दुर्धरं राघो विश्वायु
शवसे अपावृतम् ॥ १ ॥

I gain knowledge about lofty tremendous, electricity which is great source of wealth, most speedy and whose power re-

mains in water and whose checkless property like waters spread in down slope is manifest alround for generating power.

अथ ते विश्वमनु हासदिष्ट्य आपो निम्नेषु सर्वेना हविष्मतः ।

यत् पर्वते न समशीत हर्यत इन्द्रस्य वज्रः

अथिता हिरण्ययः

॥ २ ॥

As the waters flowing in down slope serve the purpose of the man who knows the ways and means to take it into use so the people for accomplishing their desired ends run after this electricity. This is that in flaming shining thunder weapon of Indra, the sun which shatters every thing and rests in the clouds as something rests on the top of mountain.

अस्मे भीमाय नमसा समध्वर उषो न शुभ्र

आ भरा पनीयसे । यस्य धाम श्रवसे

नारैन्द्रियं ज्योतिरकारि हरितो नायसे

॥ ३ ॥

O man of scientific knowledge, you through the excellent mean utilize into constructive work the electricity which is terrible and means of many performances like the radiant dawn. This is that whose power may be utilized for the purpose of audibility and whose expansion is concerned with wealth and whose power may be used to go to all the quarters.

इमे त इन्द्र ते वयं पुरुषदुत ये त्वारम्य

चरामसि प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः

सर्वत् श्रोणीरिव प्रति नो हर्य तद् वचः-

॥ ४ ॥

These persons, we and they who do their works with origination of electricity are depending on it praised by all and which possesses most effective power. Nothing else than this can be the medium of extending the voice. This receives our voice like the earth and expends that voice of ours (to make audible by other).

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मवदन्
काममा पुन । अतु ते घोर्हृती वीर्यं मम इयं
च ते पृथिवी नैम ओजसे

॥ ५ ॥

Great is the power of this electricity, we depend on this, this great means of acquiring wealth fulfils the desires of its admirers and utilizers. The lofty heaven measures out its strength depending on this and this globe also bows down to its power.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशयकतिथ ।

अवासुजो निवृताः सर्ववा अपः

सुत्रा विश्वं दधिषे केवलं सहः

॥ ६ ॥

This electricity holding the thunder as its weapon with the bolt shatters the broad massive cloud into pieces. This sends down the obstructed waters to flow. This, possesses for ever all this extra-ordinary might.

सू० १६ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 16

Seer—Ayasyah. Subject-matter-Brihaspati. Metre.

Tristup.

उदप्रुतो न वयो रक्षमाणा वावदतो अभिरस्येन घोषाः ।

गिरिभ्रजो नोर्मयो मदन्तो

बृहस्पतिमस्यर्का अनावन्

॥ १ ॥

The waters of clouds plashing in the moistures like the birds having all the cares of safety, like the loud voices of thundering rain-cloud, like the merry streamlets bursting from the mountain sound Brihaspati. the fire present in the atmosphere.

सं गोमिराङ्गिरसो नक्षत्राणो मगधवेदर्यमणं निनाय ।

जने मित्रो न दम्पती अनक्ति

बृहस्पते वाजयाञ्चूरिवाजौ

॥ २ ॥

The cosmic fire (Angiras) like the sun pervading the space with rays, carries the light (Aryaman) which remains above the vault of heaven like the friend among people this fire (in body and its members) decorates the man and woman (with facial radiance). This Brihaspati (atmospheric fire) like the speedy chariots in battle speeds up the atmospheric forces.

साध्वर्या अतिथिनीरिषिरा स्याद्वाः सुवर्णी अनवयरूपाः ।

बृहस्पतिः पर्वतेभ्यो वितुर्या निर्गा ऊपे

यवमिव स्थिविभ्यः

॥ ३ ॥

Brihaspati, the atmospheric heat having won them from the clouds like the barley from winnowing-baskets spread out the showers of rainy waters which possess direct flow, which are sent down by the sun (Atithi) which are moving, desirable by all; are of good colour and pure in their forms.

आप्रुषायन् मधुन क्रतस्य योनिमवाक्षिपन्नर्कं उत्कामिव द्योः ।

बृहस्पतिरुद्धरभर्मनो गा भूम्या उदनेव

वि त्वचं विभेद

॥ ४ ॥

Brihaspati, the atmospheric heat moistening the earth with water; sending down the cloud which is the store of water as the sun casts a flaming meteor down from heaven and taking away showers from cloud now cleave the crust of the earth with water.

अप ज्योतिषा तनो अन्तरिक्षादुद्धनः शीपालमिव वार्त आजत् ।

बृहस्पतिरनुमृश्या बलस्याभ्रमिव वात्

आ चक्र आ गाः

॥ ५ ॥

Brihaspati, the atmospheric heat gathers the rays grasping from the darkening cloud (Vala) as the sun dispels the darkness from the sky with its light, as the gust of wind blows a lily from the surface of the water and as the air blows away cloud.

यदा बलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितापोभिरकैः ।

दग्निर्न जिह्वा

परिविष्टमाददाविर्निर्घोरकृणोदुस्त्रियाणाम्

॥ ६ ॥

Brihaspati, the Atmospheric heat, when with fiery lightnings cleaves effects of the violent cloud, consumes it as the tongues eat whatever has been chewed and compassed by the teeth. This throws open the cover of the rays of the sun.

बृहस्पतिरमृतं हि त्यदासां नाम स्वरीणां सदेने शुद्धा यत् ।

आण्डेव मित्वा शकुनस्य गर्भमुदुस्त्रियाः

पर्वतस्य त्मनाजत्

॥ ७ ॥

Brihaspati, the atmospheric fire when in the cave-home of the clouds finds the clue of recognition of these luminous rays takes these rays itself away as the young of birds come out disclosing the eggs.

अभ्रापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।

निष्टज्जमार चमसं न वृक्षाद्

बृहस्पतिर्विरचेणा विकृत्य

॥ ८ ॥

Brihaspati grasps the water (Madhu) which rests bound or covered in the cloud like one who sees the fish living in the scanty water and brings them out cleaving through with varried clamor like bowl coming out of the timber.

सोषामविन्दत् स स्वः सो अग्निं सो अर्केण

वि ब्रवाधे तमोसि । बृहस्पतिर्गोबपुषो बलस्य निर्मज्जानं
न पर्वणो जभार ॥ ९ ॥

That Brihaspati finds the light of heaven the dawn, this finds the middle region, this finds fire and this with radiant rays forces apart the darkness. This Brihaspati, as from joints takes marrow of cloud which has body of thunder.

हिमेव पूर्णा मुषिता बनानि बृहस्पतिनाकुपयद् बलो गाः ।

अनानुकृत्यमपुनश्चकार यात् धर्यामासा

मिथ उच्चरातः ॥ १० ॥

Vala, the cloud like the trees for the foliage beaten by frost takes the rays brought away by Brihaspati as the same. It is the deed never done and never to be equalled. On this basis the sun and moon ascend alternately.

अभि श्यावं न कुशनेभिरश्वं नक्षत्रेभिः पितरो धामपिञ्चन ।
रात्र्यां तमो अर्धज्योतिरहन् बृहस्पतिर्भिनदति

विदद् गाः ॥ ११ ॥

Pitarah, the preervative forces of the nature have decorated the heaven with constellations like the dark steed adorned with pearls etc. They set the darkness in the night and the light in day. Brihaspati, cleaves the cloud and finds the rays.

इदमकर्म नमो अभियाय यः पूर्वान्बानोनवीति ।

बृहस्पतिः स हि गोभिः सो अश्वैः

स वीरेभिः स नृभिर्नो वयो धात् ॥ १२ ॥

This praise we offer about the electricity of the cloud which thunders out in secession. Let Brihaspati give us corn, let it give us corn with cows, let it with horses, let it with heroes and let it with people.

सू० १७ ॥ ऋषिः—कृष्णः (, १२ वसिष्ठः ? ॥ देवता—इन्द्रः ॥ छन्दः—१-१० जगती

HYMN 17

Seer—Krishnah (12 Vasistha ?). Subject-Matter Indrah. Metre-1-10 Jagati, 11, 12 Tristup.

अच्छा म इन्द्रं मतयः स्वविदः सध्रीचीविंश्चा उशतीरनृषत ।
परि ब्वजन्ते जनयो यथा पति मयं
न शुन्ध्यं मघवानमतये ॥ १ ॥

All the prayers of mine which are used in perfect coincidence and are pregnant with light of thought in a very sound way glorify. Almighty God who is the master of all wealth and perfectness as wives desiring them embrace the men as their bridegrooms handsome and pure of protection.

न वा त्वद्विगपं वेति मे मनस्त्वे इत् कामं पुरुहूत शिष्य ।
राजैव दस्म नि षदोऽधि बर्हिष्यस्मिन्सु
सोमैऽवपानमस्तु ते ॥ २ ॥

O All-worshipped mighty Divinity, my mind directed into you never deviate from you as I set all my hopes and expectation unto you. O admirable one, you like a king sitting on seat sit in my heart. In this world protection provided by you is excellent.

विष्वदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो
वर्धन्ति वृषभस्य शुष्मिणः ॥ ३ ॥

Almighty, God, the Master of wealth of all wealth and perfection dissipates indigence and hunger. He controls the precious wealth. These seven rivers descending downward are increasing the excellence of that vigorous everenergetic Lord.

वयो न वृषं सुपलाशमासदन्तसोमासु इन्द्रं मन्दिनश्चमूषदः ।
प्रेषामनीकं शर्वसा दर्विद्युतद् विदत्
स्वर्धनेवे ज्योतिरार्यम् ॥ ४ ॥

As the birds rest on the tree covered with fair leaves so the objects of this world which give delight and find their respective places on heaven and earth (chamuho) rest on Almighty God, the host of these shines with splendour and transmits noble delightful light for man.

कृतं न श्चघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
न तत् तै अन्यो अनु वीर्यं शकन पुराणो
मघवन् नोत नूतनः ॥ ५ ॥

As in the gem a gambler files his winings so, when All mighty God has under his control the sun associated with all other celestial bodies none else, either be ancient or be recent can equate him with your power O, Almighty one.

विश्विंशं मघवा पर्यशायत् जनानां घेना अवचाकश्च वृषा
यस्याहं शक्रः सर्वनेषु रण्यति स तीव्रेः सोमैः
सहते पृतन्यतः ॥ ६ ॥

Almighty God pervades the subjects each in each. He, the vigorous one has His watch over the words of all the people. He, the strongest and wisest one whomsoever, persuades in the Yajnas, he (that man) with potent creative powers vanquishes his internal foes the passion, aversion etc.

आपो न सिन्धुमभि यत् समश्चरन्तसोमासु
इन्द्रं कल्याणं हृदम् । वर्धन्ति विप्रा महौ अस्य
सादने यवं न वृष्टिर्व्येन दानुना ॥ ७ ॥

As waters flow toward the ocean, as the rivulets to the lake so the learned men exalt the power of Almighty God in the

place of Yajna, as the rain increases the barley corns by the moisture poured from heaven.

इषा न क्रुद्धः पतयद् रजःस्वा यो अर्यपत्नीरकुणोदिमा अपः
स सुन्वते मघवा जीरदानवेऽविन्दज्योतिर्मनवे
इविष्यते ॥ ८ ॥

Almighty God who is the master of all wealth, who like an infuriated bull permeates through the world who make these atoms of matter the dames of worthy master, bestows light on the man who prays him, gives gifts to others and perform the Yajna.

तज्जायतां परशुन्योतिषा सह भूया श्रुतस्य सुदुषा पुराणवत्
वि सैचतामरुषो भानुना शुचिः स्वर्णं शुकं
शुशुचीत सत्पतिः ॥ ९ ॥

Let the thunder-axe rise with the lightening, let the pours of water like always, be here and let the radiant sun pure in nature, shine with refulgence. May the man guarding pious ones luminate his gleam like the sun shining in the heaven.

गोभिष्टेरेमामति दुरेवां यवेन धुषं पुरुहूत विशाम् ।

वयं राजभिः प्रथमा घनान्यस्माकेन

वृजनेना जयेम ॥ १० ॥

May we overcome all troublesome indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we first in rank, allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पृथादुतोचरस्मादधरादघायोः ।

इन्द्रः पुरस्तादुत मघ्यतो नः

सखा सखिम्यो वरिवः कुणोतु

॥ ११ ॥

May Brihaspati, Lord of Vedic speech protect us from behind, from above and from below region from wicked, may the mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

बृहस्पते युवमिन्द्रश्च वसवो दिव्यस्यैशाथे उत पार्थिवस्य ।
घृत्तं रयिं स्तुवते कीरये चिद्युयं पात स्वस्तिभिः
सदा नः ॥ १२ ॥

O master of Vedic speech (learned man) and Almighty God, you both are the lord of the wealth that remains on earth and in heaven, you give physical and spiritual wealth to man who praises you and who supplicates you. O learned ones, you guard us always with auspiciousness.

सू० १८ ॥ ऋषिः—१-३ मेधातिथिः प्रियमेधश्च; ४-६ वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 18

Seer 1-3 Medhatithih; Priyamedhascha; 4-6 Vasisthah. Subject-matter-Indrah. Metre-Gayatri.

बृषमु त्वा तुदिदृथा इन्द्र त्वायन्तः सखायः ।
कण्वा उक्थेभिर्जरन्ते ॥ १ ॥

O Almighty God, we aiming at this world and the other world, desiring to attain you and as your friends implore (for your favour). The men of wisdom praise you with hymns.

न घेमन्यदा पपन् वज्रिण्यसो नविष्टौ ।
तवेदु स्तोमं चिकेत ॥ २ ॥

O Almighty God, you are the master of thunder-bolt. I, in beginning of acts never perform any other prayer but I know and take in to consideration the eulogy of yours alone.

इच्छन्ति देवाः सुन्वन्तुं न स्वप्नाय स्पृहयन्ति ।

यन्ति प्रमादमर्तन्द्राः ॥ ३ ॥

The enlightened persons prefer him who is active in proliferating knowledge, they never desire indolence and they always exerting punish the sloth.

व्यमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।

विद्धी त्वस्य नो वसो ॥ ४ ॥

O Almighty God, you pour the pleasure to all and you give abode to all. We desiring to attain you pay our respect to you. You know of this prayers of ours.

मा नो निदे च वक्तव्यो रन्धीरराव्यो ।

त्वे अपि कर्तुर्मम ॥ ५ ॥

O God Almighty, you are the master. Please put me not under reproachful man, give me not to the calumny of talkative avaricious person. My strength and approach is only in you.

त्वं वर्मसि सुप्रथः पुरोयोधश्च वृत्रहन् ।

त्वया प्रति ब्रुवे युजा ॥ ६ ॥

O Dispeller of evils you are vast armour of ours and are our champion. On your strength we encounter our adversaries.

सू० १९ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 19

Seer—Vishvamitra. Subject-matter-Indrah. Metre-Gayatri.

वात्रैहत्याय शर्वसे पृतनाषास्त्राय च ।

इन्द्र त्वा वर्तयामसि ॥ १ ॥

O God Almighty, we turn you towards us for the strength that is required to destroy the internal evils and strength that is needed to dispel the calamities.

अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो ।

इन्द्रं कृष्वन्तु वाघतः ॥ २ ॥

O Almighty God, you are endowed with hundred powers and operations. Let these devotees of yours make their spirit and eye upto date and upto standard.

नामानि ते शतक्रतो विश्वाभिर्गीभिरीमहे ।

इन्द्राभिमातिषाहं ॥ ३ ॥

O God Almighty, you are the performer of hundred acts. We in the worldly battle of encountering evils pronounce and think of your names and powers with all the hymns of praise.

पुरुदुतस्य धामभिः शूतेनं महयामसि ।

इन्द्रस्य चर्षणीधृतः ॥ ४ ॥

Let us strive to achieve glory through the hundred powers of Almighty God who is worshipped by many and who is the supporter of mankind.

इन्द्रं वृत्राय हन्तवे पुरुदुतमुप ब्रुवे ।

भरैषु वाजसातये ॥ ५ ॥

I pray and praise God Almighty worshipped by all for destroying evils and obtaining wealth in the battles of the worlds.

वाजेषु सासुहिर्भैव त्वामीमहे शतक्रतो ।

इन्द्रं वृत्राय हन्तवे ॥ ६ ॥

O All-power God, we pray you for the attainment of wealth (vritrays hantave) in battles. You be the victorious over calamities.

द्युम्नेषु पृतनान्ये पृतसुतर्षु श्रवःसु च ।

इन्द्र सास्वाभिमातिषु ॥ ७ ॥

O Almighty God, you are able to be victorious in the effort of attaining wealth, in the matter of encountering evils in connection with combating the army in the battle, in acquiring gain and fame on the rivalries of rivals.

मू०२० ॥ ऋषिः—१-४ विश्वामित्रः; १-७ गृत्समदः ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री; [४ अनुष्टुप्] ॥

HYMN 20

Seer—1-4 Vishvāmitrah; 5-7 Gritsamadah. Subject-matter—Indrah. Metre—Gayatri; (4 Anustup).

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।

इन्द्र सोमं शतक्रतो ॥ १ ॥

O mighty King, you are the performer of hundred of Yajnas. For our protection, you guard the bright, vigilant exceedingly strong Soma, the performer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।

इन्द्र तानि त आ वृणे ॥ २ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (four Varnas and one avarna) I claim for you.

अगमिन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।

उत् ते शुष्यं तिरामसि ॥ ३ ॥

O mighty king, you have gained great prominence, attain splendid conspicuity unalienable and we perpetuate your strength.

अर्वावतो न आ गद्यथो शक्र परावतः ।

उ लोको यस्ते अद्रिव इन्द्रेह तत् आ गदि ॥ ४ ॥

O mighty praiseworthy King, you come to us from the place a near and from the place a far. Wherever is your residence come here from there.

इन्द्रो अङ्ग महद् भयमभी पदपं चुच्यवत् ।

स हि स्थिरो विचर्षणिः ॥ ५ ॥

O people, the mighty ruler encounters many dangers and dispels them away as he is the permanently firm man to act swit.

इन्द्रश्च मृडयाति नो न नः पश्चाद्वचं नशत् ।

भद्रं भवाति नः पुरः ॥ ६ ॥

Let mighty ruler make us happy, let not evil and offences follow after us and let there be grace in our front.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अमयं करत् ।

जेता शत्रुन् विचर्षणिः ॥ ७ ॥

The mighty ruler is the watch and ward of the subjects, let him make us secure from all the regions as he is the subduer of foes.

सू० २१ ॥ ऋषिः—सव्यः ॥ देवता—इन्द्रः ॥ छन्दः—१-९ जगती,
१०, ११ त्रिष्टुप् ॥

HYMN 21

Seer—Savyah. Subject—matter—Indrah. Metre—1-9 Jagati; 10,11 Tristup.

न्युः पु वाचं प्र मृदे मरामहे गिर इन्द्राय

सदने विवस्वतः । न चिद्धि रत्नं

ससतामिवाविद्वन् दुष्टुतिर्द्विषोदेषु शस्यते ॥ १ ॥

We always use the good prayer and praise for great Almighty God, in the place of the man who gives no place

for evil acts and evils understanding adorations are well performed, none of the men who sleeps find precious wealth and superfluous praise is not done for the persons who give the wealth to deserving others.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य

वसुन इनस्पतिः । शिक्षानरः प्रदिबो अकामकर्शनः

सखा सखिभ्यस्तमिदं गृणीमसि ॥ २ ॥

O Almighty God, you are the giver of horses, giver of cows, giver of corn and wealth and the master of masters. You are the giver of wisdom, you are eternal, you never disappoint the hope and are the friend for our friends. To you we utter song of praise.

शचीव इन्द्र पुरुषद् धुमत्तम तवेदिदमभितथेकिते वसु ।

अतः संगम्याभिभूत आ भर मा त्वायतो जरितुः

कार्यमूनयीः ॥ ३ ॥

O God Almighty, you are all-knowledge, most refulgent, and the creator of the abundant things and this wealth spreading around us of all powers, please gathering from this bestow us. You disappoint not the hope of devotee who desires you and pray you.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुध्वानो

अमर्ति गोभिरश्विना । इन्द्रेण दस्युं दुरयन्त

इन्दुभिर्पुनर्देवसुः समिषा रमेमहि ॥ ४ ॥

Let the king possessing good spirit throwing away the misery and ignorance with these lights, with these men of spiritual knowledge, with cows and with horses. We through the grace of a Almighty God and by the dint of learned men scattering away misery, being free from aversion strive in this world with grain and knowledge.

समिन्द्र राया समिषा रमेमहि सं वाजैभिः
 पुरुषन्दैरभिद्युभिः । सं देव्या प्रमत्या वीरशुष्मया
 गोअग्रयाश्वावत्या रमेमहि ॥ ५ ॥

Let us be enriched with plenty of wealth. O Almighty, let us be enriched with knowledge. Let us be enriched with corn and most shining of abundant silver and gold and let us be equipped with wonderful providence rich with the strength of heroes the source of cattles and the horses.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो
 वृत्रहर्त्येषु सत्पते । यत् कारवे दश वृत्रार्णप्रति
 बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६ ॥

O ruler, these delighting sources, these forces, these juices of herbs satisfy of you in the slaughter of enemies, O protector of good men, whereby you courageously give the ten thousand and incomparable riches (Vritrani).

युधा युधमुष वेदैषि वृष्ण्या पुरा पुरं समिदं हंस्योजसा।
 नम्या यदिन्द्र सख्या परावर्ति निबर्हयो नमुचि
 नाम मायिनम् ॥ ७ ॥

O Almighty God you fight against encountering force with your surpassing intrepidity, you through your power destroy this fort of cloud with Pura, the heat, and you through the the binding contact you and destroy the water-restraining cloud (Namuchi) stying afar and naed as Mayi, the tactful.

त्वं करञ्जमुत पूर्णयं वघ्नीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
 त्वं श्रुता बह्वृदस्याभिन्नत् पुरोऽनानुदः
 परिपूता ऋजिधना ॥ ८ ॥

O Almighty God, you through the glorious method and way of Atithigya. the king serving pious guests destroy the force

of violence (Karajan) and Parnayan, the force that issues sense of greed. You through *Rjishvana*, the tendency of simplicity (created by you) or your natural way cleave through the hundred fold *Purah*, the heats of enthusiasm of the breaker of righteous way of life (Vangrida) which are excessively developed and are contrary to natural dealings.

त्वमेतां जनराजो दिर्दशावन्धुनां सुधर्वसोपजग्मुषः ।
 षष्टिं सहस्रां नवतिं नव भुतो नि चक्रेण
 रथ्या दृष्पदावृणक् ॥ ९ ॥

O God Almighty, you very known with the out-stripping wheel of thunder-bolt turn away with these twice ten group holding clouds with sixty thousand nine and ninety clouds which follow the cloud that has good thundering sound without any co-operant.

त्वमाविष सुधर्वसं तवोतिभिस्तव त्रामभिरिन्द्र तर्षयाजम् ।
 त्वमस्मै कुत्समतिथिग्वमायुं मेहे राज्ञे
 यूने अरन्धनायः ॥ १० ॥

O God Almighty, you protect with your succours the man who has read learnt well, you with your guarding powers make secure the man who has the conveyances equipped with the means of swiftness and you make prosperous man of associable spirit, man serving guests, and man of activity for this great young ruler.

य उहचीन्द्र देवर्गोपाः सखायस्ते शिवर्तमा अताम ।
 त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः
 प्रतुरं दर्शानाः ॥ ११ ॥

O Almighty God, Those we who in this our body, are the protector of learned men and your friends become prosperous. By your grace we having good off-spring and enjoying long joyful life praise and pray you.

सू० २२ ॥ ऋषिः—१-३ त्रिशोकः; ४-६ प्रियमेघः ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 22

Scer-1-3 Trishokah; 4-6 Priyamedhah. Subject-matter
Indrah. Metre-Gayatri.

अभि त्वा वृषभा सुते सुतं सृजामि पीतये ।

तृम्पा व्यञ्जिह्वी मदम् ॥ १ ॥

O strong ruler, on the herb Soma being pressed I offer you
the juice to drink. You become satisfied and enjoy the
happiness.

मा त्वा मूरा अविष्यवो मोषहस्वान् आ दमन् ।

माकीं ब्रह्मद्विषो वनः ॥ २ ॥

Let not the foolish and the men asking your aid with
mockery and they who laugh on you bring you under pres-
sures. You love not them who are the enemies of God,
knowledge and prayers.

इह त्वा गोपरीणसा महे मन्दन्तु राघसे ।

सरो गौरो यथा पिव ॥ ३ ॥

In this kingdom let the people satisfy you with the juice of
herb mixed with milk for the attainment of great wealth and
you like the male deer which drinks lake water drink it.

अभि प्र गोपति गिरेन्द्रमर्च यथा विदे ।

सुनुं सत्यस्य सत्पतिम् ॥ ४ ॥

O Ye people, your praise with the song the ruler who is the
master of land, the offspring on the symbol of righteousness
and guardian of good men in such a manner as he be known
to all.

आ हरयः ससृजिरेऽरुषीरधि बर्हिषि ।

यत्रामि संनवांमहे ॥ ५ ॥

Men engage the progressive men on the place of excellence
where pay homage to them.

इन्द्राय गावं आशिरं दुदुह्रे वज्रिणे मधु ।

यत् सीमुपहरे विदत् ॥ ६ ॥

The cows pour sweet milk for the mighty ruler who is
equipped with fatal weapon as he comes near.

सू० २३ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 23

Scer—Vishvavitrah. Subject-matter-Indrah. Metre.
Gayatri.

आ तू न इन्द्र मद्रयग्धुवानः सोमपीतये ।

हरिभ्यां याद्वद्विषः ॥ १ ॥

O mighty ruler, O holder of fatal weapon you when called
come towards me to drink the juice of herbs or to preserve
the people. You come to me with two horses.

सुतो होता न ऋत्विग्यस्तित्तुरे बर्हिरानुषक् ।

अयुजन् प्रातरद्रयः ॥ २ ॥

The Hotar priest conducting the Yajna according to seasons
is seated, the Kusha-grass is regularly strewn and the persons
benevolent like clouds are set at work in the morning.

इमा ब्रह्म ब्रह्मवाहः क्रियन्तु आ बर्हिः सीद ।

वीहि शूर पुरोडाशम् ॥ ३ ॥

O Brahmanvahah (Disseminator of knowledge and action)
these good acts are performed and you seat yourself on this
grass seat (Kushasana). O hero, you keep your mind
(Purodash) settled (for purpose).

रारन्धि सर्वनेषु ण एषु स्तोमेषु वृत्रहन् ।

उक्थेर्विन्द्र गिर्वणः ॥ ४ ॥

O praised by all, O destroyer of enemies. O mighty ruler, you take pleasure in our Yajnas and in these adorations and praiseworthy deeds.

मृतयः सोमपायुर्गं रिहन्ति शर्वसुस्पतिम् ।

इन्द्रं वृत्सं न मातरः

॥ ५ ॥

The learned men praise the mighty ruler who is the preserver of prosperity, is great and is the possessor of energy as the mothers loves their child.

स मन्दस्वा ह्यन्धसो राघसे तन्वा महे ।

न स्तोतारं निदे करः

॥ ६ ॥

O mighty King, that you delight your self forx having the great gain of corns through your body. You never yield your admirers to reproach.

वयमिन्द्र त्वायंभो हविष्मन्तो जरामहे ।

उत त्वमस्मयुर्वसो

॥ ७ ॥

O King, we the performers of Yajna loving you admire you and O giver of room to all, you treat us affectionately.

मारे अस्मद् वि मुमुचो हरिप्रियावाङ् याहि ।

इन्द्रं स्वधावो मत्स्वेह

॥ ८ ॥

O mighty ruler, you are the lord of grain-wealth and such a one whom the people are dear. You never make you apart from us and come direct to us. You take delight here (in our midst).

अवाञ्चं त्वा मुखे रथे वहतामिन्द्र केशिना ।

घृतस्नुं वहिरामदे

॥ ९ ॥

O mighty king, let steaming (ghritasnu) fire and air (Keshina) or light-remitting fire and electricity carry you in comfortable for car arriving below (i.e. on earth) and in sky (varhisi).

सू० २४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 24

Seer—Vishvamiṭrah. Subject-matter-Indrah. Metre-Gayatri.

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् ।

हरिभ्यां यस्तै अस्मयुः

॥ १ ॥

O Indra (man of dexterity) you take this juice herbacious plants prepared by us and mixed with milk. Whatever attainment has been made through your strength and effort is of ours.

तमिन्द्र मदमा गहि वहिष्ठां ग्रावभिः सुतम् ।

कुविन्वस्य तृष्णवः

॥ २ ॥

O man of dexterity, you come to the gladdening juice prepared by the learned ones (Gavaṇṇih) and placed on the grass-seat. These learned men are verily fond of it.

इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः ।

आवृते सोमपीतये

॥ ३ ॥

May true words of praise sent from here go to them man of learning of make him inclined to guard the kingdom (Soma).

इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे ।

उक्थेभिः कुविदागमत्

॥ ४ ॥

We with the sets of praise call the learned men here for preserving the integrity of kingdom (Soma). He frequently visit us with all sorts of grain and praiseworthy sermons.

इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो ।

जठरं वाजिनीवसो

॥ ५ ॥

O man of sharp understanding, you are the possessor of hundred intellectual powers and you locate (in your thought

the powerful fire, air and the sun Vajinivasu). These worldly object are produced in the created world (Jathara). You keep all of them in your knowledge.

विद्या हि त्वां धनं ज्ञयं वाजेषु दधुषं कवे ।

अथा ते सुम्नमीमहे

॥ ६ ॥

O learned one, we know you as the victor of wealth physical and spiritual and insuppressible one in the intellectual debates and we desire your happy brilliance.

इममिन्द्र गवांशिरं यवांशिरं च नः पिब ।

आगत्या वृषभिः सुतम्

॥ ७ ॥

O man of proper perspective, you coming to us eat and drink this preparation made by strong men mixed with milk and mixed with barley.

तुभ्येदिन्द्र स्व ओक्वेः सोमं चोदामि पीतये ।

एष रारन्तु ते हृदि

॥ ८ ॥

O enlightened one, I send this Soma-juice for you to drink in your own place. Let this give satisfaction to your heart.

त्वां सुतस्य पीतये मृत्नमिन्द्र इवामहे ।

कुशिकासौ अवस्पवः

॥ ९ ॥

O learned one, we, the enlightened ones and desirous of safety, call you, the matured one in age and understanding for drinking the juice prepared by us.

सु० २५ ॥ ऋषिः—१-६ गोतमः; ७ अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—१-६ जगती; ७ त्रिष्टुप् ॥

HYMN 25

Seer-1-6 Gotamah; 7 Astakah. Subject-matter-Indrah. Metre-1-6 Jagati; 7 Tristup.

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मत्यस्तबोतिभिः
तमित् पृणक्षि वसुना भवीयसा सिन्धुमापो
यथाभितो विचेतसः

॥ १ ॥

O Almighty God, the man who is mortal guarded well by your protective powers finds first rank in the wealth of horses and cows. You with abundant wealth fill him as the waters scattered far fills the ocean.

आपो न देवीरूपं यन्ति होत्रिर्यमवः पश्यन्ति विततं यथा रजः
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं

जोषयन्ते वराहव

॥ २ ॥

The enlightened persone like the water attain the virtuous qualities, they see the Divine protection like the molecules of dust extended every-where. Learned men like excellens ones by their good acts and dealing love and serve the man who unite them with meritorious deeds and for Whom God is dear.

आधि द्वयोरदधा उक्थ्यं वचो यतस्तुचा मिथुना या संपर्यतः
असंयतो ब्रते ते क्षेति पुष्यति भद्रा

शक्तिर्यजमानाय सुन्वते

॥ ३ ॥

O Almighty God, you accept the word of adoration of those two who concerted with each other, with uplifted ladle pray and perform Yajna. The power of yours is benevolent for the performer of Yajna who offers oblations. He unchecked dwells and prospers in your law.

आदङ्गिराः प्रथमं दधिरे वयं इन्द्राग्नयः शम्या ये सुकृत्यया
सर्वं पणोः समविन्दन्त भोजनमश्वावन्तं
गोमन्तमा पशुं नरः

॥ ४ ॥

The men knowing the science of fire and air who enkindle fire (of Yajna) through their good deeds first attain the vital

power and then these leaders find wealth (Bhojana) enriched with horses, with cows and cattle which is the means of hoarding and trading.

यद्वैरथर्वा प्रथमः पृथस्तते ततः सूर्यो व्रतुपा वेन आजनि ।

आ गा आजदुश्मना काव्यः सचा यमस्य

जातममृतं यजामहे

॥ ५ ॥

The Supreme power who is firm in His thought and will paves the ways through integration, disintegration and regulation of material atoms. Then the luminous sun who is the guardian of natural law springs up. This brilliant praiseworthy sun attracts and supports the words in motion. United together we may attain the bliss (Amritam) which is produced by God controlling the cosmic order.

वर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि
ग्रावा यत्र वदति काळवध्यस्तस्येदिन्द्रो

अभिपित्वेषु रण्यति

॥ ६ ॥

Where and when the seat of grass (Kusha) is stretched for good offspring, the respected wise man resounds word of praise in the sky, the praiseworthy man of art like the cloud loudly speaks, Indra, the mighty ruler takes delight in the performances of such a kind.

प्रोग्रा पीति वृष्ण इयमि सत्यां प्रयै सुतस्य हर्यश्च तुम्यम्
इन्द्र घेनाभिरिह मादयस्व घीभिर्विश्वाभिः

श्चया गृणानः

॥ ७ ॥

O Almighty God, strong you have under your control the fire which is the source of attraction. I disseminate your true guard and guidance for knowing your created world. O Lord, you through your vedic speeches and all wisdom and acts (en clothed in them), making us praise you with power and prudence make us happy.

सू० २६ ॥ ऋषिः—१-३ शुनःशेषः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः ॥
छन्दः—गायत्री ॥

HYMN 26

Seer-1-3 Shunahshapah; 4-6 Madhuchchhandah. Subject -matter ; Indrah-Metre. Gayatri.

योगेयोगे तुवस्तरं वार्जेवाजे हवामहे ।

सखाय इन्द्रमृतये

॥ १ ॥

We, as friend on every occasion and in every pray for our protection call Indra, the mighty king who is strongest of all.

आ वा गमद् यदि श्रवत् सहस्रिणीभिरुतिभिः ।

वार्जेभिरुप नो हवम्

॥ २ ॥

If he hears our call he with succour of thousand kings and strength come to us.

अनु प्रत्नस्यौकसो हुवे तुविप्रति नरम् ।

यं ते पूर्वं पिता हुवे

॥ ३ ॥

O ruler, I call you who is the leader of our ancient place and is able to encounter enemies and whom my father has called before

युञ्जन्ति ब्रह्ममरुतं चरन्तं परि तस्युषः ।

रोचन्ते रोचना दिवि

॥ ४ ॥

The people co-operate the great, brilliant king administering the subject and land concerned with his territory. Like stars shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।

शोभा धृष्ट नृवाहसा

॥ ५ ॥

People yoke in this chariot of him the two horses which are dear to him, bold, brownish-yellow, remaining on two sides and carrying the man on their backs.

केतुं कुण्वन्केतवे पेशो मर्या अपेशसे ।

समुषङ्गिरजायथाः

॥ ६ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth, the man who has no wealth, emerge strong with shining zeal.

सू० २७ ॥ ऋषिः—गोषुक्त्यश्वसूक्तिनी ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 21

Seer—Gosuktyashvaauktinau; Subject-matter-Indrah ; Metre-Gayatri.

यदिन्द्राहं यथा त्वमीक्षीय वस्व एक इत् ।

स्तोता मे गोर्षखा स्यात्

॥ १ ॥

Had I been O God, like you the single lord of wealth my admirer should be rich in land and cows.

शिक्षेयमस्मै दित्सेयं शचीपते मत्पिबिणे ।

यद्रहं गोर्षतिः स्याम्

॥ २ ॥

O All-knowledge Divinity if I become the master of cows I should be left with no other alternative but to give and give with certain advices this learned man plentiful riches.

धेनुष्ट इन्द्र सुनृता यजमानाय सुन्वते ।

गामश्च पिप्पुषी ददे

॥ ३ ॥

O Almighty God, your vedic speech (a truth in itself) for the performer of Yajna is a cow that strengthening him pours (the wealth of) cows and horses.

न ते वृतास्ति राघस इन्द्र देवो न मर्त्यः ।

यद् दित्ससि स्तुतो मघम्

॥ ४ ॥

O God Almighty, you being worshipped whatever wealth and gift want to give none as mysterious one or mortal can hinder.

यज्ञ इन्द्रमवर्धयद् यद् भूमिं व्यवर्तयत् ।

चक्राण ओपुशं दिवि

॥ ५ ॥

Yajna, the Praiseworthy Lord strengthen Indra, the cosmic electricity or the sun when He locating it in heaven moves the earth around.

वावृषानस्य ते वयं विश्वा धनानि जिग्युषः ।

ऊतिमिन्द्रा वृणीमहे

॥ ६ ॥

O Almighty God, I claim your succour as you are the lord over all the wealths and ever-increasing power.

सू० २८ ॥ ऋषिः—गोषुक्त्यश्वसूक्तिनी ॥ देवता—इन्द्रः ॥ छन्दः

—गायत्री ॥

HYMN 28

Seer—Gosuktyashvasuktinau; Subject-matter-Indrah ; Metre-Gayatri.

व्युन्तरिक्षमतिरन्मदे सोमस्य रोचना ।

इन्द्रो यदमिनद् बलम्

॥ १ ॥

Indrah, the air when scatters away the cloud that overcast sky spreads the splendid atmosphere in gladdening of vegetative energy.

उद्गा आजुदङ्गिरोम्य आविष्कृण्वन् गुहां सतीः ।

अर्वाञ्च नुनुदे बलम्

॥ २ ॥

This air making visible the rays of sun hidden in the cave of cloud carrise them to Angirases, the beats of a tmosphere and casts down the cloud.

इन्द्रेण रोचना दिवो दृढानि दृढितानि च ।

स्थिराणि न पराणुदे

॥ ३ ॥

By this mighty air the luminous bodies of heaven are established and held firm. They being secure firmly never deviate from their places and paths.

अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः

॥ ४ ॥

Like a wave of water-flow the gust of this air catches speed and its gladdening powers glow in splendour.

सू० २६ ॥ [ऋषिः—गोपुत्यश्वसुक्तिनो ॥ देवता—इन्द्रः ॥ छन्दः

—गायत्री ॥]

HYMN 29

Seer—Gosuktyashvasuktinai; Subject-matter--Indrah;
Metre—Gayatri.

त्वं हि स्तोमवर्धन इन्द्रास्यवर्धनः ।

स्तोतृणामुत भद्रकृत्

॥ १ ॥

Indra, the air is the strengthener of the group or plants, this is increaser of grains and this is doer of goods for them who praise its properties and operations.

इन्द्रमित् केशिना हरीं सोमपेयाय वक्षतः ।

उप यज्ञं सुरार्घसम्

॥ २ ॥

The sun and moon having rays in them being *Indra*, the air in the Yajna which is accomplished well to. grasp the substance of the oblation offered in the fire.

अपां केनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्या यदजय स्पृधः

॥ ३ ॥

When this air over-powers all the rival forces striks down the top of cloud restraining water with the moisture of waters.

मायामिहृत्सिस्तुप्त इन्द्र वामारुक्षतः ।

अव दस्यूरधुनयाः

॥ ४ ॥

This air casts down the clouds which restraining their waters cause draught and with tricks climb up and mount to heaven.

असुन्वामिन्द्र संसदं विषूचीं व्युनाशयः ।

सोमपा उत्तरो भवन्

॥ ५ ॥

This air which protects herbacious plants and vegetation becoming more powerful scatters every side the group of destructive forces.

सू० ३० ॥ [ऋषिः—वरुः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः

—जगतो ॥]

HYMN 30

Seer—Varun ; Sarvaharirva. ; Subject-matter--Indrah ;
Metre, Jagati.

प्र ते महे विदये चंसिषुं हरी प्र ते वन्ने वनुषो हर्यतं मदम् ।

घृतं न यो हरिभिश्चाकृ सेचत आ त्वा विशन्तु

हरिर्वपसं गिरः

॥ १ ॥

O Ruler, in the assembly of learned and pious men I praise your two horses, I ask for the glandness of yours who destroy the enemies and like water paur things, with the men, to others in well manner. Let these praises touch the heart of you who become a good-looking form.

हरिं हि योनिमभि ये सुमस्वरन् हिन्वन्तो हरीं दिव्यं

यथा सदाः । आ यं पुणन्ति हरिभिर्न

घेनव इन्द्राय अयं हरिबन्तमर्चत

॥ २ ॥

O people, you admire the man-power mighty ruler whom as the symbol of attraction they who like the good assembly praising his two impelling and dispelling forces praise, in the house of learned loudly admire and like the cows satisfy with the provision of men.

सो अस्य वज्रो हरितो य आयसो हरिर्निकामो

हरिरा गर्भस्त्योः । धुम्नी सुखिप्रो हरिमन्युसायक इन्द्रे

नि रूपा हरिता भिमिष्ठिरे

॥ ३ ॥

The weapon of this king which is made of iron is golden-hued and the dispeller of foes. This very good weapon in his hands looks very nice. This weapon of him is full of power and fame, good speed and the destroyer of the arrogance for men. In the king all forms are made to shine.

दिवि न केतुरधि घायि हर्यतो विव्यच्छद् वज्रो

हरितो न रक्षा । तुददति हरिभिप्रो य आयसः

सहस्रशोका अभवद्हरिभरः

॥ ४ ॥

Like the flag unfurled in the sky the good-looking king is established on the administration of subjects. His weapon with speed spreads in various regions like sun. That his iron weapon which is lion, mouthed smiles the snake-like foe-man. This becomes the preserver of man and infamer of thousands.

त्वं त्वमहर्यथा उपस्तुतः पूर्वैभिरिन्द्र हरिकेश यज्मणिः ।

त्वं हर्यसि तव विश्वमुकध्यमसाभि राधो

हरिजात हर्यतम्

॥ ५ ॥

O ruler, you are as brilliant as sun. You praised by the performers of Yajna endowed with perfect knowledge, you are loved as you alone. You like all. O prominent one among all the men, all the desirable praiseworthy inexhaustible wealth is yours and of yours only.

सु० ३१ ॥ [ऋषिः—वसः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—जगती ॥]

HYMN 31

Scer—Varuh Sarvaharive. Subject-matter-Indrah. Metre-Jagati.

ता वज्रिणं मन्दिनं स्तोम्यं मह इन्द्रं रथे बहवो हर्यता हरी ।

पुरुष्यस्मै सर्वनानि ह्येत इन्द्राय सोमा

हरयो दधन्विरे

॥ १ ॥

These two dear *Harit*, the mind and organic structure (which accept the objective world into them through cognition and affection) carry Indra, the soul which bear organ of speech (vajri), which enjoys the worldly happiness and which is praiseworthy in the body (Ratha) for its satisfaction. The men of genial temperament arrange many preparation for this soul which cherishes all hopes.

अरु कामाय हरयो दधन्विरे स्मिराय हिन्वन् हरयो हरी दुरा ।

अर्धभिर्यो हरिभिर्जोषीयते सो अस्य

कामं हरिबन्तमानघे

॥ २ ॥

Harayah, the vital airs which activate all the organs for fulfilling the wishes of soul put the swift mind and organic structure into action for this permanent soul and entirely preserve both of them. He who through these swift vital airs attains delight, gains the fulfilment of this soul's desire enriched with heroes and men.

हरिश्मशार्हिरिक्तेषु आरुसस्तुरस्ये ये यो हरिपा अर्चयत ।

अर्चयिष्यो हरिभिर्वाजिनीवसुरवि विद्या

दुरिता पारिपदरी

॥ ३ ॥

This soul which sleeps in the vital airs and body, which possesses luminous rays of innate knowledge, which assumes iron in the body who is the preserver of organs become strong in protecting the movements of body. This soul abiding in the powers through swift and quick vital airs and organs with courage and venture over-comes all the troubles.

सुवेव यस्य हरिणी विपेततुः शिमे वाजाय हरिणी दर्विन्वतः ।

प्र यत् कृते चमसे मर्ज्जदरी पीत्वा

मदस्य हर्षतस्यान्वसः

॥ ४ ॥

It is this soul the beautiful chin of which moves like ladle (which drops ghee in the Yajna fire). This for the sake of strength or vigour destroys diseasing and reducing tendencies. When the dish is arranged this soul drinking the palatable delight-giving drink and food makes pure its strength and energy.

उव स्म सव हर्षतस्य पुस्त्योदुरत्यो न वाजं

हरिवां अचिक्रदत् । मही चिद्धि चिषणार्ह्यदोजसा

बृहद् वयो दधिषे हर्षतश्चिद्धा

॥ ५ ॥

The body of this soul which is the home of the organic and vital system calls for the grain as the horse carrying man which is for grain-food. The great intellectual power likes its objects with great vigour. This luminous soul acquires great power and maintenance.

सू० ३२ ॥ [ऋषिः—वसः सर्वहरिर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१

जगतो] २, १ त्रिष्टुप् ॥

HYMO 32

Seer—Varu sarvaherirva. Subject-matter-Indrah. Metre-1 Jagati 2-3 Tristup.

आ रोदसी हर्षमाणो महित्वा नर्व्यनर्व्यं हर्षसि मन्म नु प्रियम्
प्र पुस्त्यमिसुर हर्षतं गोराविष्कृष्टि हर्षे सूर्योय ॥ १ ॥

O learned man, you with your great power comprehending the earth and heaven attain new and upto date knowledge. O intellectual one, please lay open the beautiful home of learning for the man of initiative (surva Harayu).

आ त्वा हर्षन्तं प्रयुजो जनानां रथे वहन्तु हरिश्चिप्रमिन्द्र ।

पिना यथा प्रतियुतस्य मन्वो हर्षन् यज्ञं

संघमादे दक्षोणिम्

॥ २ ॥

O learned man, the requests of the people carry you on chariot near them. You have beautiful chins and are dear to all. You coming to our Yajna which spreads in ten regions and our gathering drink sweet juice presented to you.

अपाः पूर्वेषां हरिवः सुतानामथो इदं सर्वन् केवलं ते ।

ममदि सोमं मधुमन्तमिन्द्र सत्रा वृषञ्जठर

आ वृषस्व

॥ ३ ॥

O possessor of all intellectual powers (Harivah), please guard previously acquired intellectual attainments and this constructive act is only yours. You accept this sweet juice of herbacious plant and pour this strengthening juice in your belly.

सू० ३३ ॥ ऋषिः—अष्टकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 33

Seer—Astakah. Subject-matter-Indrah. Metre—Tristup.

अप्सु घृतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व ।

मिमिश्रुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व

मदमुक्थवाहः

॥ १ ॥

O ruler, you are endowed with man powers (Harivah) You drink here the juice crushed by the men and pured the water and fill your belly. O receiver of praises! you enhance your satisfaction by these juices which the men of respect mixed for you.

प्रोक्षां पीतिं वृष्णं ह्यमिं सुत्यां प्रयै सुतस्य ह्यश्च तुभ्यम् ।

इन्द्र चेनाभिरिह मादयस्व वीमिविश्वाभिः

श्रव्यां गुणानः

॥ २ ॥

O possessor of strong horses for the progress of strong praised you I offer the true strong draught prepared soma you by all the praises through thoughtful action make the people delighted with the speeches of vedic knowledge.

ऊतीं शचीवस्तव वीर्येण वयो दर्शना उशिजं श्वतुवाः ।

प्रजार्षदिन्द्र मनुषो दुरोणे तस्युर्गुणन्तः

सधमायासः

॥ ३ ॥

3. wise ruler, by your protection and powers enlightened men knowing the law eternal, having offspring, taking delight in assembly of men possessing grain and adoring and praying God, live in home.

सू० ३४ ॥ श्रुतिः—इन्द्रमवः ॥ देवता—इन्द्रः ॥ छन्दः—गिष्टुप् ॥

HYMN 34

Seer—Gritsamadah. Subject-matter-Indrah. Mettre-
Tristup.

यो ज्ञात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् ।

यस्य शुष्माद् रोदसी अम्यसेतां नृम्यस्य मुह्य

स जनासु इन्द्रः

॥ १ ॥

He, who manifest as first intelligent wonderous power through His wisdom embellishes the luminous objects (like the sun, moon etc.) and before whose power and greatness of the prowess the earth and heaven tremble—O men, is Indrah, Almighty Divinity.

यः पृथिवीं व्यवमानामदृष्ट्वा यः पर्वतान् प्रकुपितो अरम्भात् ।

यो अन्तरिक्षं विममे वरीयो यो धामस्तम्नात्

स जनासु इन्द्रः

॥ २ ॥

He who establishes fast and firm the staggering earth, who set at rest the agitated mountains, who measures out the vast firmament and supports, the heaven—O men, is Indra, Almighty Divinity.

यो इत्वादिमरिणात् सुप्तं सिन्धुन् यो गा उदाजदपुचा बलस्य ।

यो अश्मनोरन्तरग्निं जजानं संवृक् समत्सु

स जनासु इन्द्रः

॥ ३ ॥

He—who pervading the cloud brings into flow the seven water-streams, who removing the darkness of *Vala* the cloud releases the rays of sun, who creates fire (lightning) within clouds and who is dispeller of all obstacles in wordly battles O men, is Indra.

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमर्चं गुहाकः ।

श्रुञ्चीव यो जिगीवाँस्तुषमाददर्यः पुष्टानि

स जनासु इन्द्रः

॥ ४ ॥

He—by whom all these worlds are made to move, who in the sky casts down the over-whelming cloud, who like the victorious gambler gathering his winnings being the master of all controls the perceptible universe and gives nourishing means to all, O men, is Indrah.

यं स्मा पुच्छन्ति कुहं सेति घोरमुतेमाहुर्नैवो अस्तीत्येनम् ।

सो अर्यः पुष्टीर्विजङ्गवा मिनाति भद्रस्यै वच
स जनासु इन्द्रः

॥ ५ ॥

He—about whom, the tremendous one they ask, where is He? and verily some say of Him He is not, He in fact like a skilled master or business-man measure and counts all the supporting factors of the universe and let all of you cherish yours faith in Him—O men, is Indra.

यो रुध्रस्य चोदिता यः कृशस्य यो मृगणो नार्धमानस्य करिः
युक्ताग्रान्धो योऽविता सुक्षिप्रः सुतसौमस्य
स जनासु इन्द्रः

॥ ६ ॥

He—who is giver of initiative to wealthy man and the weak, of priest, of suppliant singing praises and prayers, who is guardian of learned man endowed with mystic power, and who is the object of worship for the man who has attained height of trance—O men, is Indra.

यस्याचासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य
विश्वे रचासः । यः सूर्य आ उषसं जजान
यो अर्वा नेता स जनासु इन्द्रः

॥ ७ ॥

He—under whose excellent control are the horses, under whose control flourish the bouvine species, under whose control are the groups of cosmic objects, under whose supreme power remain all these bodies, who begets the sun, who begets the dawn and who is the leader of the worldly subjects—O men, is Indra.

यं क्रन्दसी संयती विह्वयेते परेऽर्वर उभया अमित्राः ।
समानं चिद्रयमातस्थिवांसा नाना हवेते
स जनासु इन्द्रः

॥ ८ ॥

He—to whom both the parties in close encounter cry, to whom cry foe against foe, the weaker and stronger, whom

two men mounting on the same charitt invoke and whom each invokes in his favour—O men, is Indra.

यस्मान्न श्रुते विजयन्ते जनासो यं शुच्यमाना अवसे हवन्ते
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत
स जनासु इन्द्रः

॥ ९ ॥

He—without whom men do not conquer, whom fighting warriors invoke for succour, who become the measurement of the universe and who is the mover of unmoved—O man is Indra.

यः क्षमन्तो महेनो दधानानमन्यमानाञ्छवी जघान ।
यः क्षमेते नानुददाति क्षुभ्यां यो दस्योर्दन्ता
स जनासु इन्द्रः

॥ १० ॥

He—who by his power of dispersing justice always punishes them who have committed great sins and do not know their consequences, who does give courage to him who indulges not in bad actions and who is the dispeller of cloud—O men, is Indra.

यः क्षमन्तं पर्वतेषु क्षियन्तं चत्वारिंश्यां श्रयन्वर्चिन्दत् ।
ओजायमानं यो अहिं जघान दानुं क्षयानं
स जनासु इन्द्रः

॥ ११ ॥

He—who in the Year (Sharadi) of draught when even begging marred (chatvarinshyam) discovers the water abiding in the clouds and who over powers the cloud which catches vigour floats in the sky and rends the draught, O men is Indra.

यः क्षमन्तं पर्यतरत् कसींभिर्योऽर्चक्रास्नापिबत् सुतस्य ।
अन्तर्गिरौ यजमानं बभूव जनं यस्मिन्नामूर्ध्वत्
स जनासु इन्द्रः

॥ १२ ॥

He—who through His moving forces (Kasi) makes the cloud float, who with his permanent refulgence preserve the created world and who is whose (his own) control even inside the mountain supports the man doing pious deeds and other people O men, is Indra.

यः सप्तर्षिर्मवृषमस्तुविष्मानवास्तुजत् सतवे सप्त सिन्धून् ।

यो रौहिणमस्फुरद् वज्रबाहुर्धामारोहन्तं

स जनासु इन्द्रः

॥ १३ ॥

He—who for the sake of exchange of thought and expression makes seven cases of the grammatical operation of language, who like the sun possessing seven beams is the pourer, happiness and is mighty, who holding thunder-bolt in the cloud and atmospheric wind under His control moves the cloud (Rauhinam) mounting in the sky hither and thither O men, is Indra.

यावा चिदस्यै पृथिवी नमेते शुष्मान्चिदस्य पर्वता भयन्ते ।

यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः

स जनासु इन्द्रः

॥ १४ ॥

He—before whom, this one bow down the heaven and earth from whose, this one's own strength even clouds tremble, who is the preserver of this world, all-pervading holding thunder in cloud and atmosphere and who bears powers of holding and supporting as strong as electricity—O men is Indra.

यः सुन्वन्तुमवति यः पचन्तु यः शंसन्तु यः शंसमानमूती ।

यस्य ब्रह्म वर्षेन यस्य सोमो यस्येदं राघः

स जनासु इन्द्रः

॥ १५ ॥

He—who guards the man performing Yajna, who guards him who cooks the cereals etc. for Yajna, who favours him with aid who praises and prays him, who protect with his succour to him who resorts to industry, to whom belongs this Vedic speech and knowledge providing with growth, to

whom this world owes and to whom appertains this worldly wealth.—O men, is Indra.

जातो व्युत्थित् पित्रोरुपस्थे भुवो न वेद जनितुः परस्य ।

स्तुविष्णुमाणो नो यो अस्मद् व्रता देवानां

स जनासु इन्द्रः

॥ १६ ॥

As a born child manifests his activities in the lap of mother and father, he does not know his mother and father who is other than her (the mother) so Divine power manifest in the midst of heaven and earth makes all the worlds manifest in but does not have and even know His Mother and father (as He is eternal and unbegotten) and father and mother of all without being fathered and mothered, who being adored by learned he, O men, is Indra.

यः सोमकामो हयैश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा ।

यो जुषान् शम्बरं यश्च शुष्णं य एकवीरः

स जनासु इन्द्रः

॥ १७ ॥

He—who desires the emergence of world, who is pervading the men, who is inspire of good spirit, from whom all the living creatures tremble; who over powers cloud, causing waters in its fold, who dispels the cloud causing droughts and who is the sole hero—O men, is Indra.

यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दपि

स किलासि सत्यः । वयं ते इन्द्र विश्वहं प्रियांसः

सुवीरांसो विदथमा वदेम

॥ १८ ॥

That you, O Almighty God, are surely true and strong (Dudhra) one who gives grain and knowledge to him who performs Yajna and who cooks Purodasha etc. O Lord, we are evermore, your friends may we be blessed with good heroes adore and describe you in assembly of men.

मू० ३५ ॥ ऋषिः—नीषाः ॥ देवता—इन्द्रः ॥ छन्दः—जिह्वुप् ॥

HYMN 35

Seer-Nodhah. Subject-matter-Indrah. Metre-Tristup

अस्मा इदु प्र त्वसे तुराय प्रयो न हर्मिं स्तोमं माहिनाय ।
ऋचीषमायाधिगव ओहमिन्द्राय ब्रह्माणि रातर्तमा ॥ १ ॥

I offer my thoughtful adoration and most favourable praises like grain to deservsing one, to Almighty God alone who is strong destroyer, of obstacles, exalted, possessing unsurpassing energy and who deserves quite appropriate eulogiems.

अस्मा इदु प्रयड्व प्र यंसि भराभ्याङ्गुषं चार्धे सुवृक्ति ।
इन्द्राय इदा मनसा मनीषा प्रत्नाय पत्ये

धियो मर्जयन्त

॥ २ ॥

O learned man, you present likely acceptable prayer resembling the grain of food choice to this Almighty Divinity alone to whom I offer befitting prayer for removal of inderances. Let the people purify their deeds through conscience, mind and spirit for the attainment of this eternal master of the universe.

अस्मा इदु त्वमुपमं स्वर्षा भराभ्याङ्गुषमास्येनि ।
मंहिष्टमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सरि वावधयै ॥ ३ ॥

To This Almighty Divinity alone I offer with my lips the suitable pleasant eulogy aud for magnifying His glories. I with adorations befitting and agreeable praise Him who is most exalted one and inspirer of good intent and precept.

अस्मा इदु स्तोमं स हिंनोमि रथं न तष्टेव तत्तिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥ ४ ॥

To this Almighty Divinity alone who its all knowledge and worthy of praises I offer now my suitable all-impelling adoring song and praise as carpenter faishion the chariot to gain corn through it.

अस्मा इदु सतिमिव भवस्येन्द्रायार्क जुह्वाः समञ्जे ।
वीरं दानौकसं वन्दयै पुरां गुह्यश्रवसं दर्माणम् ॥ ५ ॥

I, for gaining corn and frame with my tougue pronolunce the prayer to exalt him, this Almighty God who is brave, benevolent, praiseworthy and dissipator of the group o; worldly objects (ih the time of dissolution) as people yoke the horse.

अस्मा इदु त्वष्टा तष्टद्व बज्रं स्वपस्तमं स्वयं रणाय ।
वृत्रस्य चिद् विदद् येन मर्मं तुजजीशानस्तुजुता

किंयेधाः

॥ ६ ॥

For this Almighty Divinity alone Tvastar, the sun, for nithing the battle sharpens or fashions inflaming and most effective thunder through which destructive one becoming powerful and possessing various strength piercing the vital part of Vritya the cloud and obtain rain

अस्येदं मातुः सवनेषु सद्यो महः पितुं पपिवांचार्वाभा ।
मुषायद् विष्णुः पचतं सहीयान् विध्यद् वराहं
तिरो अद्रिमस्ता ॥ ७ ॥

Only under this creating powers 'of God's operations the sun always drinking great powerful drink of herbs and the nice corns and stealing the substances under process of ripening, becoming powerful and hurling the thunder-bolt pierces through the Varah, cloud whose feeder is water.

अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहृत्य ऊवुः ।
परि द्यावापृथिवी जंभ्र उर्वी नास्य
वे महिमानं परि एः ॥ ८ ॥

Verily these Vedic speeches or verses which preserve the mysterious knowledge spread the praise for Almighty God in the matter of the slaughter of the clouds. He, the Almighty Lord has encompassed the vast heavn and the earth and these two can not exceed the greatness of this Lord.

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।

स्वराज्जिह्वो दम् आ विश्वगूर्तः स्वरिरमन्नो

ववक्षे रणाय

॥ ९ ॥

His magnitude surpasses the magnitude of heaven, earth and middle region. The supreme Almighty God being praised by all like a good hero who has good foe-man for encounter, brings every thing in His control (DAME)

अस्येदेव श्वसा शुषन्तुं वि वृश्चद् वज्रेण वृत्रमिन्द्रः ।

गा न त्राणा अवनीरमुच्चदमि श्रवा

दावने सचेताः

॥ १० ॥

Through His (Gods') power the sun with thunder-bolt smites *Vritra*, the cloud which dries up waters and for the sake of grain-crop and for giving pleasure to all, becoming alert releases the rays hidden like cows desiring succour.

अस्येदु त्वेषा रन्तु सिन्धवः परि यद् वज्रेण सीमयच्छत् ।

ईशानकृद् दाशुषे दशस्यन् तुर्वीतये

गाधं तुर्वणिः कः

॥ ११ ॥

Through the power of this alone the rivers play their roles as only He through his bolt makes them abiding. He, swift in pervasiveness and efficient in making sun and fire giving gift to man of munificence makes the ford or bottom for the thing of swift motion.

अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।

गोर्न पर्व वि रदा तिरश्चेष्ट्यन्नर्णस्यपां चरध्वै ॥ १२ ॥

O Almighty God, you administering the worldly affairs, pervading every thing with swiftness and possessing many powers, use the thunder-bolt only against this *Vritrah*, the cloud. You desiring rain-pours for the flow of waters rend its joints like the joint of ground with oblique bolt.

अस्येदु प्र ब्रूहि पुर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।

युधे यदिष्णान आयुधान्युधायमाणो

निरिणाति शत्रून्

॥ १३ ॥

O man, you the praiseworthy one praise with praising adorations the exploits of swiftly pervading God which are performed with perfect wisdom. When He for pervading all continues exertion, destroys those clouds, which are the enemies of rain going forward unchecked.

अस्येदु भिया गिरयश्च दृढा द्यावा च भूमा जनुपस्तुजेते ।

उपो वेनस्य जोगुवान ओणि सद्यो शुवद्

वीर्योयि नोधाः

॥ १४ ॥

Through His terror are held mountains fast and firm and the sun and the earth through the terror of creator tremble. The man who adores praising His protection always become able to win strength.

अस्मा इदु त्यदनु दाय्येषामेको यद् वन्ने भुरेरीशानः ।

प्रेतेशं ध्वयै पस्पृधानं सौवश्ये सुखिमावदिन्द्रः ॥ १५ ॥

That thing of all these are which the only master of many powers asks for is given to him. The All-power God guards that active enlightende man (Sushvim Etasham) who resorts to perseverance on the rise of sun which possesses the rays transmitting light.

एवा तै हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।

ऐषु विश्वपेशसं धियं धाः प्रातर्मधु

धियावसुर्जगम्यात्

॥ १६ ॥

O Almighty God' you yoke the sun, moon etc. in the wheel of creation cycle, The moste earnest devotees (Gotamah) perform suitable praises for you at morning. You give them knowledge endowed with various branches of learning. The man of wisdom and action may attain it direct.

सू० ३६ ॥ ऋषिः—भरद्वाजः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 36

Seer—Bharadvajah. Subject-matter—Indrah. Metre—Tristup.

य एक इद्व्यर्षणीनामिन्द्रं तं गीमिरम्यर्चि आभिः ।

यः पत्यते वृषभो वृष्ण्यावान्तस्यः

सत्वां पुरुमायः सहस्वान्

॥ १ ॥

I glorify with these adorations that Indra, Almighty God who is alone adorable God of men, who is strong, full of invigorating qualities, true, mighty, over-powring and is known maniscient (Purumayah).

तमु नः पूर्वे पितरो नवग्वाः सुप्त विप्रासो अभि वाजयन्तः ।

नक्षत्राभं ततुरि पर्वतेष्वामद्रौषवाचं मुतिभिः

शर्विष्ठम्

॥ २ ॥

Like the seven oranges of internal and external cognition our fore-fathers having perfect under standing and observing up to-date courtesies pray and praise that Almighty God who is the possessor of pervasive excellence, who makes the people cross over difficulties, who is as pure in his nature as the electricity having its place in the clouds, who has unviolable command, and who is very strong in genus and intelligence.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृपतः पुरुषोः ।

यो अस्कृधोयुरजरः स्वर्विन् तमा भर

हरिवो मादयध्वै

॥ ३ ॥

We, for obtaining this wealth full of grain, enriched with many heroes and men ask Indra, the Almighty God who is exalted, ever mature and the master of luminous worlds. O man of swift understanding you, for attaining satisfaction attain him.

तन्नो वि वोचो यदि ते पुरा चिञ्जरितारं आनुशुः सुम्नामिन्द्र

कस्ते भागः किं वयो दुध खिद्रः

पुरुहूत पुरुवसोऽसुरघ्नः

॥ ४ ॥

O Almighty God, you are praised by all, strong, subduing one, possessor of plentiful wealth and dispeller of bed evilment. You please, declar us if your devotees in previous time have attained your happiness, what is your inherent power (Bhaga) and what is vital role.

तं पुच्छन्ती वज्रहस्तं रथेष्वामिन्द्रं वेपी वक्वरी यस्य न गीः ।

तुविप्राभं तुविकुर्मि रभोदां मातुमिषे

नक्षते तुम्रमच्छ

॥ ५ ॥

The learned man, whose always active powerful voice seeking the favour of Almighty who is the possessor of thunder (Vajrah) and who is present in the universe (Ratha) desires to invoke Him who is swift in grasping, swift in action and the giver of swift power attain Him who is the All-pervading.

अया ह त्वं मायया वावृधानं मनोजुवा स्वतयः पर्वतेन ।

अच्युता चिद् वीहिता स्वौजो रुजो

वि दृढा वृषता विरश्चिन्

॥ ६ ॥

O self-powered and self-refulgent, moritorious Almighty God, you through your direct skill and Parvata, the thunder-bold which is as swift mind, render into pieces the clouds which do not tend to pour, which are strong and firm.

तं वो धिया नव्यस्या शर्विष्ठं प्रत्नं प्रत्नवत् परितंसयध्वै ।

स नो वक्षदनिमानः सुवमेन्द्रो

विश्वान्यति दुर्गहाणि

॥ ७ ॥

O men for your sake we adore eternal powerful Almighty God with newly fashioned adoration in the pre-planned way.

He the supreme Infinite one make us overcome all the difficulties.

आ जनाय दुहणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन् विश्वतः शोचिषा तान् ब्रह्मद्विषे
शोचय क्षामपथ ॥ ८ ॥

O Powerful Almighty God, you illuminate the things of earth, heaven and mid-region, you please burn all those calamities (which fall on creatures) with your inflaming refulgence and burn out stability and activity of the man who is antagonist of knowledge and who always acts against good things.

ध्रुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेपसंहक् ।
धिष्ण्व वज्रं दक्षिण इन्द्र हस्ते विश्वा
अजुर्य दयसे वि मायाः ॥ ९ ॥

O Unending Almightly God, you are sharp-sighted and you become the master of the man and the world celestial and earthly. O Lord, please give energy (Vajra) in my right hand. give all kinds of wisdom to me.

आ संयतमिन्द्र णः स्वस्ति शत्रुतूर्यो वृहतीममृधाम् ।
यया दासान्यार्याणि वृत्रा करो
वज्रिन्सुतुका नाहुषाणि ॥ १० ॥

O Almighty God, O master of thunder, you, for destroying our internal enemies make us equipped with that firm flourishing in exhaustible prosperity through which you make the wealth (Vritrani) having no proper use of munificence good and noble and the wealth concerned with men flourishing.

स नो नियुङ्क्तिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
न या अदेवो वरते न देव आभिर्याहि
तूयमा मघद्विक् ॥ ११ ॥

O invoked by all. O creator of all, O Excellent Lord, that you, please come to us with that surpassing powers which are acceptable by all and to which neither the man deprived of meritorious qualities may have and nor the man absorbed in carnal adventures may possess. O Lord, you having your merciful eyes upon us come to us with them.

स० ३७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 37

Scer — Vasiṣṭhah. Subject- Matter- Indrah. Metro- Tristup.

यस्तिग्ममर्धो वृषभो न भीम एकः कृष्टीश्चयावयति प्र विश्वाः
यः शश्वतो अदाशुपो गयस्य प्रयन्तासि
सुषितराय वेदः ॥ १ ॥

He who is dreadful like a bull of pointed horns rules all the people alone and He is that who gives the benevolent man the wealth of the house belonging to man who is a habitue miser.

त्वं ह त्वदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समये ।
दासं यच्छुष्णं कुर्यवं न्यस्मा अरन्धय
आर्जुनेयाय शिक्षन् ॥ २ ॥

O ruling King, you serving him by yourself, at the time in the battle protect the men who holds the thundering weapon and as for the sake of this man who is perfect in knowledge (Arjuneva) you punishing him take into your control the man destroying goods acts, exploiter of the people and the man bad company.

त्वं धृष्णो धृषता वीतुहव्यं प्रावो विश्वाभिरुतिभिः सुदासम् ।
प्र पौरुकुत्सि त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पुरुम् ॥ ३ ॥

O crusher of the foe-men, you through your bold action and with all your aids, guard man who offers oblations in Yajna

and is giver of nice gifts (Vihavyam Sudasm). You protect, in acquirement of land and the battle of foes, the man who smites away a large number of foe-men and who creates fear among the wicked and the protector of people.

त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा ह्येयं हंसि ।
त्वं नि दस्युं चुमुर्नि धुनि चास्वापयो दभीतये सुहन्तु ॥ ४ ॥

O king, you possess the real spirit of leader and you are as swift as the wind. You with in the Yajna destroy many obstacles. You, for protection of 'Dabhiti' the man striking foes make dacoit, the men consuming others money, the man creating fear in the people, dead sleep for ever with suitable weapon.

तव च्यौत्नानि वज्रहस्त तानि नव यत् पुरो नवति च सद्यः ।
निवेशने शततमाविषीरहं च वृत्रं नमुचिमुताहन् ॥ ५ ॥

O King, you have your fatal weapon in your hand. Yours are those very powers through which you at once, make forceful entry in ninety nine forts and the camp, the hundred they one and stay the wicked and the man binding others.

सना ता त इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि
पुरुशक्क वाजम् ॥ ६ ॥

O mighty ruler, those of your protections in case of the benevolent person who has attained what is to be attained and who is very generous are available for ever. O vigorous one, for you strong I employ two strong men (as two guards). Let the people attain vigour and various kinds of wealth.

मा ते अस्यां सहसावन् परिष्टावघाय भूम हरिवः परादै ।
त्रायस्व नोऽवृकेभिर्वरुथैस्तव प्रियासः
सूरिषु स्याम ॥ ७ ॥

O King, possessor of spirit, you have the power of men. Let us not come as offenders in the presence of yours by braking command comitting sin. You protect us through the groups of man who are not wicked and may we be your favourites among the learned men.

प्रियास इत् ते मघवन्नभिष्टौ नरो मदेम शरणे सखायः ।
नि तुर्वशं नि यादं शिशीद्वतिथिग्वाय शंस्यं करिष्यन् ॥ ८ ॥

O Wealthy King, we people who are your friends be your favourites in concordance and prosper under your protection, You performing the daring act persuade the man controlling violence, the man of perseverance for the man who is guardian of guests.

सद्यश्चिन्तु ते मघवन्नभिष्टौ नरः शंसन्त्युक्थशास उक्था ।
ये ते हवैभिर्वि पर्णाग्दशान्स्मान् वृगीष्व
युज्याय तस्मै ॥ ९ ॥

O master of wealth, you elect for the good dealing those of us who are the pronouncers of Vedic verses and in your praise shout the songs of praise and on your calls do the various dealings of business.

एते स्तोमा नरां नृतम् तुभ्यमस्मद्रयञ्चो ददतो मघानि ।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा
च शूरोऽविता च नृणाम् ॥ १० ॥

O mighty king you are most excellent leader of all the personalities. These groups of people concerned with us give wealth to you. You brave one in the battle for the slaughter of enemies, become the well-wishing friend of these men and also become their guardian.

न इन्द्र शूर स्तवमान उक्ती ब्रह्मजतस्तन्वा वावृधस्व ।
उप नो वाजान् मिमीह्युप स्तान् यूयं
पात स्वस्तिभिः सदा नः ॥ ११ ॥

O heroic ruler, you giving inducement to people (Stavamanah) enriched with grains wisdom, in full security become stronger in body. You give us wealth and accommodation. O Ye learned men, you guard us evermore with blessings.

सू० ३८ ॥ ऋषिः—१-३ इरिम्बिठिः; ४-६ मधुच्छन्दाः ॥ देवता—इन्द्रः
छन्दः—गायत्री ॥

HYMN 38

Seer—1-3 Irimbithih; 4-6 Madhuchchhandah. Subject-matter -Indrah. Metre- Gayatri.

आ योहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं बृहिः सदो मम

॥ १ ॥

O mighty ruler, for you we prepare the drink of herbacious plants, you come and drink this and sit on this seat (made of grass offered by us).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु

॥ २ ॥

O mighty ruler, Hari, the two men (priest and minister) having the knowledge of carrying out government and radiant with glow lead you forward (in your work). You hear of our vedic hymn.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

मुतावन्तो हवामहे

॥ ३ ॥

O mighty ruler, we, the mystics having the knowledge of Brahman, the Supreme Being, and blessed with offspring call and praise you, the drinker, of Soma, the juice of plants.

इन्द्रमिदं गाथिनो बृहदिन्द्रमर्केभिरकिणः ।

इन्द्रं वाणीरनुषत

॥ ४ ॥

The admirers praiser praise well the mighty ruler. The voices of theirs admire him.

इन्द्र इद्वयोः सचा संमिरल आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः

॥ ५ ॥

The mighty ruler, brilliant with lustres holding fatal weapon is the coordinator of two men, the priest and minister who cooperate each other and are the spokesman.

इन्द्रो दीर्घाय चक्षुस आ सूर्य रोहयद् दिवि ।

वि गोभिरिन्द्रिमैरयत्

॥ ६ ॥

The mighty ruler for large vision and vista raises to an excellent rank a man of greater impulse (Surya) and inspires the respected one with voices of advice.

सू० ३९ ॥ ऋषिः—१ मधुच्छन्दाः. २-५ गोपुत्र्यश्वभुक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMEN 39

Seer—Madhuchchhandah 2-5 Gosuktysvasukinau. Subject-matter, Indrah; Meter- Gayatri

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः ।

अस्माकमस्तु केवलः

॥ १ ॥

O men, for you people we invoke Almighty God who maintains His supremacy over all. May he alone be our gurd.

व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।

इन्द्रो यदभिन्द वलम्

॥ २ ॥

When Almighty Divinity pierces the overcasting cloud spreads the mid-region in the delight of Soma, vital vigour which shines throughout.

उद् गा आजदक्षिरोम्य आविष्कृण्वन् गुहां सतीः ।

अर्वाञ्च नुनुदे वलम्

॥ ३ ॥

Almighty God making the hidden rays manifest for
inflaming fires of atmosphere cast down the cloudy darkness

इन्द्रेण रोचना दिवो हृदानि हृदितानि च ।

स्थिराणि न पराणुदे

॥ ४ ॥

The luminous bodies or wonderous worlds are established
and held firm by Almighty God. They so supported never
deviate from their places and courses.

अपामूर्मिर्देविव स्तोम इन्द्राजिरायते ।

वि ते मदा अराजिषुः

॥ ५ ॥

O Almighty God, your strength (Stoma) moving the worlds
like water wave continuously exceeds in strength and Your
pleasant operations become manifest to all.

सू० ४० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रः; ३ मरुतः ॥

छन्दः—गायत्री ॥

HYMN 40

Seer—Madhuchchhandah. Subject-matter-1-2 Indrath
3 Maruth. Metre Gayatri

इन्द्रेण सं हि दृष्टसे संजगमानो अविम्युषा ।

मन्दू समानवर्चसा

॥ १ ॥

O man, you having your unity with God fearless seem to be
very good. O Ye meditation and devotee, you both
possessing equal splendour please the people.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः

॥ २ ॥

The mighty Sun (Makha) with unfallible brilliant pleasant
rays groups or celestial bodies extol the glory of Almighty
God.

आदह स्वधामनु पुनर्गर्भित्वमैरिरे ।

दधाना नाम यज्ञियम्

॥ ३ ॥

Maruts, the souls in accordance with Suadham, the fruit
of previous possessing mundane desire (Nam) again come
in life (birth) through mothers womb.

सू० ४१ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 41

Seer—Gotamah. Subject—matter—Indrah. Metre—
Gayatri.

इन्द्रो दधीचो अस्थमिर्वृत्राण्यप्रतिष्कृतः ।

जघान नवतीर्नव

॥ १ ॥

Indrah, the sun unsurpassed, with the movements of
Dadhyān, the thunder destroys the clouds as number nine
crosses over all the numbers multiplied by nine till ninety.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।

तद् विदच्छयणावति

॥ २ ॥

The sun liking Shirah, the top point of Ashva, the electricity
which abides hidden in clouds finds in middle region.

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रमसो गुहे

॥ ३ ॥

Thus the learned ones recognise the essential form of the
rays of sun in the mansion of moon (The sunrays known as
sushumna shines in the moon).

सू० ४२ ॥ ऋषिः—कुरुस्तुतिः (? , कुरुस्तुतिः) ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 42

Seer—Kurnstutih. (Kurusutih). Subject-matter—Indrah.
Metre—Gayatri.

वाचमष्टापदीमहं नवसक्तिमृतस्मृशम् ।

इन्द्रात् परि तन्वमि मे

॥ १ ॥

I, the seer measure out (receive) the speech which has eight cases (7 cases including vacative case as eighth) and which bears nine branches of knowledge (Phonetic application of Mantras in ritualistic procedures; grammar, etymology; science of metres, Astronomy; six science of sentence, logic and philosophy and is very flexible and comprehensive from Almighty God.

अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् ।

इन्द्र यद् दस्युहाभवः

॥ २ ॥

O Almighty God, As you become the killer of dry clouds both the heaven and earth become powerful under your effort of attraction.

उत्तिष्ठोर्जसा सह पीत्वी शिघ्रे अवेपयः ।

सोममिन्द्र चम् सुतम्

॥ ३ ॥

O Almighty God, like a man who drinking juice of Soma pressed shakes his jaws so you with your power lifting them in space shake the sun and earth.

सू० ४३ ॥ ऋषिः—त्रिशोकः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 43

Seer—Trishokah; Subject—matter—Indrah. Metre—Gayatri.

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः ।

वसु स्याह तदा भर

॥ १ ॥

O Almighty ruler, you smite our foes attacking us and drive all the enemies away. Bring the desired wealth to us.

यद् वीळाविन्द्र यत् स्थिरे यत् पर्शानि परामृतम् ।

वसु स्याह तदा भर

॥ २ ॥

O mighty ruler. you bring to me that desired wealth which has been concealed in firm place which in army is protection and which in the precipice.

यस्य ते विश्वमानुषो भूरर्दक्षस्य वेदति ।

वसु स्याह तदा भर

॥ ३ ॥

O Indrah (the mighty ruler) bring to us that desired wealth of which plentiful given by you the men of world recognize.

सू० ४४ ॥ ऋषिः—हरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 44

Seer—Irimbithih. Subject—matter—Indrah. Metre—Gayatri.

प्र सम्राजं चर्षणीनामिन्द्र स्तोता नव्यं गीभिः ।

नरं नृषाहं महिष्ठम्

॥ १ ॥

O men, you with praise songs adore the adorable Almighty God who is the Supreme Ruler of all mankind, leader of all controller of all men and exacted one.

यस्मिन्नुक्त्यानि रण्यन्ति विश्वानि च श्रवस्या ।

अपामवो न संमुद्रे

॥ २ ॥

The Almighty Divinity is He to whom all the praise songs full of admirations go as the current of waters go to sea.

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्स्नम् ।

महो वाजिनं सनिभ्यः

॥ ३ ॥

I, for His great gifts serve with invocation the Almighty God who is the supreme ruler who is successful in the preservation of world and is powerful.

सू० ४५ ॥ ऋषिः—शुनःशेषो देवरातापरनामा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 45

Seer—Shunahshepah. Devarataparnama. Subject—matter—Indrah. Metre—Gayatri.

अयमु ते समतसि कपोतइव गर्भधिम ।

वचस्तर्हिचन ओहसे

॥ १ ॥

O mighty ruler, this man is yours. You draw him nearer as the dove goes near his mate. You care for my prayers.

स्तोत्रं राधानां पते गिर्वीहो वीर यस्य ते ।

विभूतिरस्तु सनुता

॥ २ ॥

O master of wealth, O dissiminator of learnings (Girvahah), O bold one, the praise of you whose power is pleasantly true, is due.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाज्रे शतक्रतो ।

समन्येषु ब्रवावहे

॥ ३ ॥

O mighty ruler, O lord of hundred powers, you stand up for our protection in this battle and let us agree in others too.

सू० ४६ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 46

Seer—Irimbithah. Subject-matter—Indrah ; Metre—Gayatri.

प्रणेतारं वस्यो अच्छा कर्त्तारं ज्योतिः समत्सु ।

सासह्रांसं युधामित्रान्

॥ १ ॥

May we get (as our ruler) the man who leads towards gain of prosperity, who sende light to lead all powers in the battles and who quells the foe-men by fighting them.

स नः परिः पारयाति स्वस्ति नावा पुरुहूतः ।

इन्द्रो विश्वा अति द्विषः

॥ २ ॥

This mighty ruler who is saviour praised by many leads us to cross over the difficulties as a boat-man comfortably sails the passengers over river. He carries us away from enemies.

स त्वं न इन्द्र वाजैर्भिर्दशुस्या च गातुया च ।

अच्छा च नः सुम्नं नैषि

॥ ३ ॥

O mighty ruler, you honour us with wealth and lead us further by good path. You show us path to gain prosperity easily.

सू० ४७ ॥ ऋषिः—१-३ सुकक्षः; ४-६, १०-१२ मधुच्छन्दाः; ७-९

इरिम्बिठिः; १३-२१ प्रस्कन्वः ॥ देवता—१-१२ इन्द्रः; १३-२१ सूर्यः ॥

छन्दः—गायत्री ॥

HYMN 47

Seer-1-3 Sukakshah; 4-6, 10-12 Madhuchchhandah; 7-9 Irimbithih; 12-21 Praskanva ; Subject-matter-1-12 Indrah ; 13-21 Suryah, Metre-Gayatri.

तमिन्द्रं वाजयामसि मुहे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत्

॥ १ ॥

We praise the strength of Almighty God to dispel great darkness of ignorance. He is vigorous and the pourer of wealth.

इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः ।

द्युम्नी श्लोकी स सोम्यः

॥ २ ॥

The Almighty God is deemed to be the giver of all gifts. He is most powerful and He rests in blessedness. He is master of wealth, symbol of all respect and endowed with generous qualities.

गिरा वज्रो न संभृतः सवलो अनपच्युतः ।

ववक्ष ऋषो अस्तृतः

॥ ३ ॥

He is endowed with all powers like the bolt accompanied by thundering voice. He is vigorous, invincible, imperishable and propellant force. He holds the world.

इन्द्रमिदं गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।

इन्द्रं वाणीरनूषत

॥ ४ ॥

The invokers and supplicators sing the song of Almighty God through the verses of prayers. The vedic speeches praise the Almighty God.

इन्द्र इद्वयोः सचा संमिश्र आ वचोयुजा ।

इन्द्रो वृज्जी हिरण्ययः

॥ ५ ॥

God Almighty is the holder of thunder-bolt and He is self-refulgent. He maintaine the co-ordination between two co-operating forces (the electricity and air) which unite the speed.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद् दिवि ।

वि गोभिरद्रिमैरयत्

॥ ६ ॥

God Almighty for the sake of vast visibility lifted up the sun to the heavenly region. He moves the cloud with the motions of air.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं ब्रुहिः संदो मम

॥ ७ ॥

O God Almighty, you pervade everything. We perform Yajna. You protect this creation (Soma). You rest in my heart (Varhi).

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु

॥ ८ ॥

O God Almighty, may two men (Hari) celebrated with spiritual knowledge and intention (the mystic and man of austerity) and who are illumined with rays of internal spirit attain you in their hearts. You hear my invocations and prayers.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

सुतावन्तो हवामहे

॥ ९ ॥

We, the master of the vedic learnings, endowed with the attainments of mysticism (Yajna sominah) and blessed with children, invoke you, the guardian of knowledge.

युञ्जन्ति ब्रह्ममरुतं चरन्तं परं तस्युषः ।

रोचन्ते रोचना दिवि

॥ १० ॥

The men of firm understanding (Tasthusah) unite them with God Almighty who is great, self-refulgent and all-pervading. The luminous bodies shines in the sky.

युञ्जन्त्यस्य काम्या हरी विषक्षसा रथे ।

शोणा घृष्णू नुवाहसा

॥ ११ ॥

The cosmic forces harness in the Ratha, the beautiful world of the Almighty God two *Hari*, the electricity and Air which are splendid, wonderful, unchecked, possessed of various powers and the carriers of men and things,

केतुं कृण्वन्केतवे पेशो मर्या अपेशसे ।

समुषद्भिरजायथाः

॥ १२ ॥

O God Almighty, you giving light of knowledge to world deprived of knowledge making form in the world which remains primarily formless manifest your self through the illuminating powers.

उदु त्वं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम्

॥ १३ ॥

The cosmic objects like flags bring in to vision of all that All-impelling God, who is wonderful and revealer of vedic knowledge.

अप त्वे तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।

सुराय विश्वचक्षसे

॥ १४ ॥

For the All-beholding, All-impelling Lord the constellation pass away with nights like the thieves.

अदृशन्नस्य केतवो वि रश्मयो जनाँ अनु ।

भ्राजन्तो अग्नयो यथा

॥ १५ ॥

The luminous rays giving His trace to the people are seen like the burning flames of fire.

तरणिर्विश्वदर्शतो ज्योतिष्कदसि सूर्य ।

विश्वमा भासि रोचन

॥ १६ ॥

O All-impelling God, you are very swift saviour and the illuminator of light. You illumine all the universe.

प्रत्यङ् देवानां विश्वः प्रत्यङ्मुदेषि मानुषीः ।

प्रत्यङ् विश्वं स्वर्दिशे

॥ १७ ॥

O All-impelling God, you manifest your powers in the cosmic order direct to the luminous bodies and the subjects of enlightened persons and straight to the mankind and straight to the world for showing the happiness and light.

येना पावक चक्षसा श्रूयन्तं जनां अनु ।

त्वं वरुण पश्यसि

॥ १८ ॥

O Ever-pure one, O Meritorious one, you behold the active man throughout mankind with that of your seeing power through which you see everything.

वि घामेषि रजस्पृध्वहर्मिमानो अक्तुभिः ।

पश्यञ्जन्मानि सूर्य

॥ १९ ॥

O All-impelling God, you making the day with night and beholding all the created worlds pervade heaven and spreading worlds.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।

शोचिर्केशं विचक्षणम्

॥ २० ॥

O All-impelling God, O Divine power, the seven rays carry in your (Tva) world (Ratha) wondrous light of luminous rays.

अयुक्त सप्त शुन्ध्युवः सरो रथस्य नृप्यः ।

तार्भिर्याति स्वयुक्तिभिः

॥ २१ ॥

The All-impelling God yokes seven elements (Resolution, differentiation and five rare Tanmatras known as prakriti vikritis) in this beautiful *Ratha*, the world. These maintain the continuity of this (Naptryah),. With these and with His schemes He pervades it.

सू० ४८ ॥ [ऋषिः—१-३ (?) ; ४-६ उपरिबभ्रवः सारंपराज्ञी वा ॥

देवता—१-३ (?) ; ४-६ गौः ॥ छन्दः—गायत्री ॥]

HYMN 48

Seer—1-3 (?); 4-6 Uparibabhravah; Sarparajniya.

Subject-matter-1-3 (?): -6 Gauh. Metre-Gayatri.

अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरुण्यवः ।

अभि वत्सं न धेनवः

॥ १ ॥

The voices of prayers spreading in all directions and pouring the flow of vital strength like cows towards their calf reach God Almighty.

ता अषन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः ।

जातं जात्रीर्यथा हुदा

॥ २ ॥

As the mothers embrace their born child by heart, so those pure, perfect (in meaning) touching prayers with vital strength reach the Almighty God.

वज्रापवसाध्यः कीर्तिम्रियमाणमावहन् ।

मह्यमायुर्धृतं पर्यः

॥ ३ ॥

The fame which is to be attained through strength and vigour (Vajra) and the purities should bring corn (Ayuh) ghee and milk to me kill the time I am to die.

आयं गौः शुभ्रिरक्रमीदसदन्मातरं पुरः ।

पितरं च प्रयन्तस्वः

॥ ४ ॥

This sun rotating on axis revolving (the earth) moves taking the atmosphere and earth and spreads its light.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।

व्यख्यन्महिषः स्वः ।

॥ ५ ॥

As the expiration from breath the light of sun spreads in the world. This grand sun illuminates the space.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिषियत् ।

प्रति वस्तोरहर्घृभिः ।

॥ ६ ॥

This sun shines throughout thirty Muhurtas and throughout the days. The speech (known as Sauri Vak) rest in it.

सू० ४६ ॥ [ऋषिः—१-३ (?) ; ४, ५ नोषाः; ६, ७ मेध्यातिथिः ॥

देवता—इन्द्रः ॥ छन्दः—१-३ गायत्री; ४-७ बार्हतः प्रगाथः (समा-बृहती + विषमा-सतोबृहती) ॥]

HYMN 49

Seer-1-3 (?); 4, 5 Nodhah; 6, 7 Medhyatithih. Subject-matter-Indrah. Metre-1-3 Gayatri; 4-7 Varhatah Pragathah Sama Brihati-(Visama Satobrihati).

यच्छुक्रा वाचमारुहन्तर्हिषं सिषासथः ।

सं देवा अमदन् वृषा

॥ १ ॥

When the men endowed with spiritual power mount on the vedic speech or the syllabus Aum enter the internal space within their hearts. The vital airs and Vrisha, the soul enjoy pleasure.

शुक्रो वाचमष्टृष्टायोरुवाचो अष्टृष्टुहि ।

महिष्ठ आ मदर्दिवि

॥ २ ॥

O man, you endowed with spiritual power grasp the meaning of vedic speech which is the speech of invincible highly praiseworthy God. Becoming great (in attainments) enjoy blessedness within the state of salvation.

शुक्रो वाचमष्टृष्टुहि धामधर्मन् वि राजति ।

विमदन् बहिरासरन्

॥ ३ ॥

O man, you endowed with spiritual power grasp vedic speech and knowledge as such a man alone may shine in the true knowledge of name, birth and locality (Dham Dharman) and enjoying the Divine happiness attain highest states of greatness (Varhi).

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।

अभि वत्सं न स्वसरेषु धेनव इन्द्र गीर्भिर्नैवामहे ॥ ४ ॥

O man, we with our eulogizing songs glorify that Almighty God who is the observer of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power as the cows in the stall low to their calves.

द्युधं सुदानुं तर्विषीभिरावृतं गिरिं न पुरुभोजसम् ।

क्षुमन्तं वाजं शतिर्न सहस्रिणं मधू गोमन्तमीमहे ॥ ५ ॥

We ardently ask self-refulgent bounteous God who is covered with his might and like mountain is endowed with plentiful protective powers, for wealth full of corn, blessed with cows and brought in hundred fold and thousand fold.

तद् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचिचये ।

येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥ ६ ॥

O Almighty God, I for the remembrance of previous birth's activities ask you for that favour and that knowledge through which you establish the man of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possessed inexhaustible knowledge.

येना समुद्रमसृजो महीरपस्तर्दिन्द्र वृष्णि ते शवः ।

सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥ ७ ॥

O Almighty God, that is the most powerful strength of yours through which you make the vast space and produce mighty waters therein. Even now and for ever, is unattainable that great power of which the whole world speaks loud.

सू० ५० ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहुतः
प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 50

Seer—Medhyatithih. Subject-matter-Indrah. Metre-
Barhatah Pragathah (Brihati Satobrihati).

कमव्यो अतसीनां तुरो गृणीतु मर्त्यैः ।

नही न्वस्य महिमानमिन्द्रियं स्वर्गुणन्त आनृणुः ॥ १ ॥

How can a mortal being of recent world tell entirely the function, qualities and nature of God who gives force to the cycles of the creation? Did not the men describing His greatness and mighty power (in prayers) attain His happiness?

कदु स्तुवन्तं ऋतयन्त देवतु ऋषिः को विप्र ओहते ।

कदा हवं मधवभिन्द्र सुन्वतः कदु स्तुवत आ गमः ॥ २ ॥

How do the men adoring and translating in to action the righteousness attain you, O mighty God, who, the wise one among the persons enlightened, as a seer try to understand you through the process of reasoning? O master of all wealth when you attend the call of the man who performs Yajna. When you come to the devotee praying you?

सू० ५१ ॥ ऋषिः—१, २ प्रस्कन्वः; ३, ४ पुष्टिगुः ॥ देवता—इन्द्रः ॥

छन्दः—बाहुतः प्रगाथः (विषमा- बृहती + समा-सतोबृहती) ॥

HYMM 51

Seer—1, 2 Praskanvah; 3, 4 Pushtiguh. Subject-matter
-Indrah. Metre-Barhatah Pragathah (Vishama-Brihati Sama
Satobrihati).

अभि प्र वः सुरार्धसमिन्द्रमर्चं यथा विदे ।

यो जरितृम्यो मधवा पुरुवसुः सहस्रेणेव शिषति ॥ १ ॥

O man, you accept well-adorable Almighty Divinity and worship Him as He is, He who is the Master of Yajnas and

possessor of plentiful localities bestows for ever thousand-fold gift to the men praying Him.

अतानीकेषु प्र जिगाति धृष्णुया इन्ति वृत्राणि दाक्षुषे ।

गिरेरिषु प्र रसा अस्य पिन्विरे दत्राणि पुरुमोर्जसः ॥ २ ॥

Like the master of hundred hosts He with his surpassing power controls all and gives (Vritrani) the wealth for man of munificence. Like the moistures of cloud the gifts of this all-protecting one fulfils the desires of all.

प्र सु भुतं सुरार्धसमर्चो शुक्रमभिष्टये ।

यः सुन्वते स्तुवते काम्यं वसुं सहस्रेणेव यहेते ॥ ३ ॥

O man, worship eminent praiseworthy powerful God for attaining your desired ends. He delivers desired richness for the man resorting effort and for adorer in thousand ways.

अतानीका द्वेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।

गिरिर्न भुज्मा मधवत्सु पिन्वते यदी सुता अमन्दिषुः ॥ ४ ॥

The great desires or wills of this Almighty God like the arms hundred points unsurpassed. He like clouds pours the things of enjoyments on the man who perform Yajna (Maghavanah) when the devotees like offsprings please Him with prayers.

सू० ५२ ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 52

Seer—Medhyatithih. Subject-matter-Indrah. Metre-
-Brihati.

वयं च त्वा सुतावन्तु आपो न वृक्चर्हिषः ।

पवित्रस्य प्रसवणेषु वृत्रहन् परि स्तोतार आसते ॥ १ ॥

O destroyer of intellectual darkness, we blessed with children and free from nescience and violence sit in communion of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं वृषाण ओक्ता आ गम इन्द्र स्वन्दीव वंसगः ॥ २ ॥

O All-abiding God the men adoring you call you in a lovely place in this created world. When will you like thirsty one come to devotee (Sutam) in his home as the thundring cloud which gives things of enjoyment.

कर्वेमिधृष्णवा धृषद् वाजं दर्षि सहस्रिणम् ।

पिशङ्गरूपं मघवन् विचर्षणे मुखू गोमन्तमीमहे ॥ ३ ॥

O All-beholding All conquerring, Almighty God, you defeating the tendencies of ignorance by the learned men give thousand-fold powers. We ask you for yellow-metaled wealth enriched with cows.

सू० ५३ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बृहती ॥

HYMN 53

Seer—Medhyatithih. Subject matter-Indra-Metre Brihati.

क ई वेद सुते सचा पिबन्तं कद् वयो दधे ।

अयं यः पुरो विभिनत्योजसा मन्दानः शिप्रधन्वसः ॥ १ ॥

who does know Almighty God protecting everything simulteneously in this world and what power, knowledge and support He does have ? This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissoultion (Andhash) demolishes the worlds.

दाना मृगो न वारणः पुरुत्रा चरथं दधे ।

नकिष्ट्वा नि यमदा सुते गमो महाश्वरस्योजसा ॥ २ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked O Lord, None in this world can check and bind you. You great one with your power pervade all and give persistence to all.

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।

यदि स्तोतुर्मघवा शृणवद्भवं नेन्द्रो योषत्या गमत् ॥ ३ ॥

If powerful God Almighty who is stronge, unconquered, firm and prepared for His wondrous feat accepts the prayer of devotee does not stand aloof but comes to him.

सू० ५४ ॥ ऋषिः—रेषः ॥ देवता—इन्द्रः ॥ छन्दः—१ अतिव्रजती; २,

३ उपरिष्टाद् बृहती ॥

HYMN 54

Seer—Rebhah. Subject-matter-Indrah. Metre-1, Atijagati; 2,3 Uparistad Brihati.

विश्वाः पृतना अभिभूतरं नरं सज्जस्ततश्चुरिन्द्रं जजनुश्च राजसे

कृत्वा वरिष्ठं वरं आमुर्निमुतोग्रमोजिष्ठं

तुवसे तरस्विनम्

॥ १ ॥

The people of the nation, united together for the sake of assuming the helm of affairs of administration make and declare as ruler the man who over-powers all the foeman, who is most compitent in dealing with the affair with his wisdom, who is able to kill the enemies, who is vigorous, powerful, strongest and quick (in decision).

समी रेभासो अस्वरन्निद्रं सोमस्य पीतये ।

स्वर्षिति यदी वृधे धृतव्रतो ह्योजसा समूतिभिः ॥ २ ॥

When this man pledged with the security and progress of people becomes possessed with venture and means of succour the learned men call this mighty master of pleasure for drinking the juice of the plant.

नोम नमन्ति चक्षसा मेघं विप्रा अभिस्वरा ।

सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वाभिः ॥ ३ ॥

O man, the man of learning who possess splendour and are free from all a deccits and swift in deeds and thought, who

for your good can whisper the thing in ear bow down to the ruler who is the leader of country and the pourer of happiness with praises and vision.

सू० ५५ ॥ ऋषिः—रेमः ॥ देवता—इन्द्रः ॥ छन्दः—[१ अति जगती; २, ३] बृहती ॥

HYMN 55

Seer—Rebhah. Subject-matter-Indrah. Metre-1-Atijagati; 2-3 Brihati.

तमिन्द्रं जोहवीमि मधवानमुग्रं सुत्रा दधानमप्रतिष्कृतं शवांसि ।
मंहिष्ठो गृभिंरा च यद्विष्यो वर्तते राये नो विश्वा
सुपथां कृणोतु वृज्जी ॥ १ ॥

I pray again and again the God Almighty who always holds all the strength, unconquerable, adorable with praises and prayers, worshippable object of Yajna and who is pervading every-where. May he, the mighty one, make all our path's good for attainment of wealth.

या इन्द्र शुक्र आभरः स्वर्वा असुरेभ्यः ।
स्तोतारमिन्मधवस्य वर्धय ये च त्वे वृक्तवर्हिषः ॥ २ ॥

O Almighty God, you are All-bless and the chief aim of Yajnas. You whatever thing give for Asuras, the fires of Yajnas strengthen this devotee of Yours and flourish them who are pledged with Yajnas.

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।
यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पुणौ ॥ ३ ॥

O Almighty God, whatever inexhaustible praiseworthy wealth, cow and horse etc. you keep assigned to give please bestow upon that Yajmans who performs Yajna and gives remuneration to priests and not wicked hoarder.

सू० ५६ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् (?) षड्क्तिः) ॥

HYMN 56

Seer—Gotamah. Subject-matter-Indrah. Metre-Tristup (?) Pankti,

इन्द्रो मदीय वावृषे श्वसे वृत्रहा वृभिः ।
तमिन्द्रमहत्स्वाजिषूतेमर्मे हवामहे स वाजेषु प्र नोऽविषत् ॥ १ ॥

The mighty ruler who is the slayer of wicked strengthens him power and fame with men. We call him in great battles or small battles. Let him guard us in conflicts.

असि हि वीर सेन्योऽसि भूरि पराददिः ।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि
सुन्वते भूरि ते वसु ॥ २ ॥

O mighty ruler, you are bold and well-wisher of hosts. You vanquish the enemies many times. You strengthen even the feeble and give abundant riches of yours to Yajmana who performs Yajnas.

यदुदीरत आजयो घृणवे धीयते घना ।
युष्वा मदच्युता हरी कं हनः कं वसौ
दधोऽस्मां इन्द्र वसौ दधः ॥ ३ ॥

When wars stand afoot the wealth is given to the vanquisher of the enemies. You, O ruler, yoke the two horses which give satisfaction and delight to you. O mighty ruler, you attain happiness, and you attain satisfaction with riches. Please make us rich.

मर्देमदे हि नो ददिर्यथा गवामृजुः ।
सं गृभाय पुरु श्रुतोभयाहस्या वसुं शिशीहि
राय आ भर ॥ ४ ॥

He, righteous-hearted gives us the herd of cow on each occasion of pleasure. You gather the treasure of hundred

sorts. You gave wealth with both hands and bring us all riches.

मादयस्व सुते सचा शर्वसे शूर रावसे ।
विद्या हि त्वा पुरुषसुमुप कामान्ससृज्महेऽथा
नोऽविता भव

॥ ५ ॥

O bold one, in this world for the gain of fame and respect you give delight to all together. We know you as the possessor of plentiful riches. We leave our all desires upon you. You become my protector,

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामुर्यो वेदो अदाशुषां तेषां
नो वेद आ भर

॥ ६ ॥

O mighty ruler, All these man preserve for you all that is worthy of your choice. You, as master, know and be hold whatever is in the within of people. You, see the wealth of of those persons who do not offer gifts. You, please bring to us the wealth of their.

सू० ५७ ॥ ऋषिः—१-३ मधुच्छन्दाः; ४-७ विश्वामित्रः; ८-१० गृत्समदः;

११-१६ मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—१-६, ८-१० गायत्री;

[७ अनुष्टुप्;] ११-१६ वृहती ॥

HYMN 57

Scer—1-3 Madhuchchhandah; 4-7 Vishvamitra; 8-10 Gritsamadah; 11-16 Medhyatithih. Subject-matter-Indrah. Metre- 1-6, 8-10 Gayatri (7Anustup); 11-13 Brihati.

सुरूपकृत्स्नुमते सुदुषामिव गोदुहे ।
जुहुमसि दर्विधवि

॥ १ ॥

Every day we call the king who is the doer of fair deeds to give us assistance as men praise a good cow to be given to him who milks it.

उप नः सवना गहि सोमस्य सोमपाः पिब ।
गोदा इव रेवतो मदः

॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of juices of fruits plants etc. so you drink it. The pleasure of the rich one is the giver of cow, land etc.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गहि

॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् ।
इन्द्र सोमं शतक्रतो

॥ ४ ॥

O mighty king, you are the performer of hundred of Yajnas. For our protection you guard the bright, vigilant exceedingly strong Soma, the performer of Yajna.

इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु ।
इन्द्र तानि त आ वृणे

॥ ५ ॥

O King, you are the doer of hundred of good acts. The powers and prosperity which are found in your men of five classes (the four varnas and the 5th avarna) I claim for you.

अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम् ।
उत् ते शुष्मं तिरामसि

॥ ६ ॥

O mighty ruler, you have gained great prominence attain splendid conspicuity unalienable and we perpetuate your strength.

अर्वावतो न आ गृह्यथो शक्र परावतः ।
उ लोको यस्तै अद्रिव इन्द्रेह तत् आ गहि

॥ ७ ॥

O mighty praeeworthy King, you come to us from the place a near and from the place afar. Wherever is your residence come here from there.

इन्द्रो अज्ज महद् भयम्भी वदर्प चुच्यवत् ।

स हि स्थिरो विचर्षणिः

॥ ८ ॥

O people, the mighty king encounters many dangers and dispels them away as he is permanently firm man to act swift.

इन्द्रश्च मृक्याति नो न नः पश्चादधं नशत् ।

भद्रं भवाति नः पुरः

॥ ९ ॥

Let mighty ruler make us happy, let not evil and offence follow after us and let there be grace in our front,

इन्द्र आशाम्यस्परि सर्वाम्यो अमयं करत् ।

जेता शत्रून् विचर्षणिः

॥ १० ॥

The mighty ruler is the watch and ward of the subjects, let make us secure from all the regions as he is the subduer of foes.

क ई वेद सुते सचा पिबन्तं कद् वयो दधे ।

अयं यः पुरो विभिनस्योजसा मन्दानः शिप्रयन्धसः ॥ ११ ॥

Who does know Almighty God protecting everything simultaneously in this world and what power, knowledge and support He does have. This is He who is the master of heaven and earth which resemble with two jaws and who desiring the night of dissolution demolishes the world.

दाना मृगो न वारुणः पुरुत्रा चुरथं दधे ।

नर्किष्ट्वा नि यमदा सुते गमो मुहांश्चरस्योजसा ॥ १२ ॥

The Almighty God like wild elephant which mad with heat rushes on hither and thither, pervades the world unchecked. O lord, none in this world can check and bind you. You great one with your power pervade all and give persistence to all.

य उग्रः सन्ननिष्टृत स्थिरो रणाय संस्कृतः ।

यदिं स्तोतुर्मघवा शृणवद्भवं नेन्द्रो योषत्या गमत् ॥ १३ ॥

If powerful God Almighty who is strong, unconquered, firm and prepared for His wondrous feat accepts the prayers of devotee, does not stand aloof but comes to him.

वयं ध त्वा सुतावन्त आपो न वृक्षर्हिषः ।

पुत्रित्रस्य प्रसवणेषु वृत्रहन् परि स्तोतार आसते ॥ १४ ॥

O dispeller of intellectual darkness, we blessed with children and free from nescience and violence sit in communion of yours like the waters in the streams of clear place.

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।

कदा सुतं वृषाण ओक आ गम इन्द्र स्वन्दीव वंसगः ॥ १५ ॥

O All-abiding God, the men adoring you call you in a lovely place in this created world. When will you, like thirsty one come to devotee (sutam) in his home as the thundering cloud which gives of enjoyment and support.

कर्णैर्भिर्धृष्णावा धृषद् वाजैर्दधि सदृक्षिणम् ।

पिशङ्गरूपं मघवन् विचर्षणे मधू गोमन्तमीमहे ॥ १६ ॥

O All-beholding, All-conquering Almighty God you, defeating the tendencies of ignorance by the learned men, give thousand-fold powers. We ask you always for yellow-metalead wealth enriched with cows.

मृ० ५८ ॥ ऋषिः—१, २ नृमेघः ३, ४ भरद्वाजः ॥ देवता—१, २

इन्द्रः ३, ४ सूर्यः ॥ छन्दः—बार्हतः प्रगाथः (विषमा-वृहती + समा-सतोवृहती) ॥

HYMN 58

Seer—1, 2 Nrimedhah; 3-4 Bharadvajah. Subject—matter-1, 2 Indrah; 3, 4 Suryah. Metre-Barhatah Pragatah (Vishama Brihati Soma satobrihati).

आर्यन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत ।

वर्षानि जाते जर्नमान ओजसा प्रति भागं न दीषिम ॥ १ ॥

O men, you like the rays which rest in sun enjoy all the wealth of Almighty God. We in the world created or to be created, obtain the things with our perseverance like an assigned share.

अनर्शराति वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।

सो अस्य कामं विधत्ते न रोषति

मनो दानाय चोदयन्

॥ २ ॥

O people, you pray God who is munificent and whose power of giving gift is free from all blames. The gifts of Almighty God are auspicious. He does not ever hear any displeasure upon the desire of his devotee. He infuses in him the spirit of munificence.

वष्महौ असि सूर्यं बडादित्य महौ असि ।

महस्ते सतो महिमा पनस्यतेऽद्वा देव महौ असि ॥ ३ ॥

This sun is grand and this shining one is truly grand. Its grandeur is admired by all and verily this wonderful sun is great.

वद् सूर्यं श्रवसा महौ असि सत्रा देव महौ असि ।

महा देवानामसुर्युः पुरोहितो विश्व ज्योतिरदाम्यम् ॥ ४ ॥

This sun is great through its prominence. This illuminating sun is ever-more great. By greatness this is the vital celestial body and pre-existent among celestial bodies (planets etc.) It is the light pervasive and inviolable.

सू०, ५६ ॥ ऋषिः—१, २ मेध्यातिथिः; ३, ४ वसिष्ठः ॥ देवता—इन्द्रः

छन्दः—ब्राह्मन्तः प्रगाथः (विषमा- बृहती-समा-सतोबृहती) ॥

HYMN 59

Seer—1, 2 Medhyatithih; 3, 4 Vasisthah. Subject-

matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Soma Satobrihati).

उदु त्ये मधुमत्तमा गिर स्तोमांस ईरते ।

सत्राजितो धनसा अर्धितोतयो वाजयन्तो रथाइव ॥ १ ॥

These sweetest praiseworthy songs of ours ascend to Him (God) like ever-conquering chariot, which gains wealth and give unfailing protection.

कण्वाइव मृगवः सूर्याइव विश्वमिद्वधीतमानशुः ।

इन्द्रं स्तोमैर्भिर्मह्यन्त आयवः प्रियमैघासो अस्वरन् ॥ २ ॥

Like most wise ones, like ones who have burnt their evils in the fire of knowledge and like luminous suns the men for whom the wisdom is dear, may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers praises glorify Him.

उदिन्वस्य रिच्यतेऽशो धनं न जिग्युषः ।

य इन्द्रो हरिबाह दभन्ति तं रिपो दक्षं

दधाति सोमिनि

॥ ३ ॥

Like the wealth of the victorious man the all-pervading power of this Almighty God surely crosses over all. To Him Almighty who is the lord of humanity the evils and violence can not subdue. He gives strength to him who is competent in Yoga.

मन्त्रमखर्व सुधितं सुपेशं दधात यज्ञियेष्वा ।

पूर्वाश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा शुर्वत ॥ ४ ॥

O men of wisdom and action, you, in the matter of righteous dealings keep yourself possessed of well-construed, perfect brilliant thought. All the mundane and material bondages keep them away from him who rests in Almighty God with good acts.

सू०६० ॥ ऋषिः—१-३ सुतकसः सुकसो वा; ४-६ मधुच्छन्दाः ॥ देवता

—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 60

Seer-1-3 So tkakshah Sukakshova; 4-6 Madhuchchandrah. Subject-matter-Indrah. Metre-Gayatri.

एवा ह्यसि वीर्युरेवा शूर उत स्थिरः ।

एवा ते राघ्यं मनः ॥ १ ॥

Thus you are the friend of heroes. O king, you are hold and strong too. Thus, your mind is praiseworthy.

एवा रातिस्तुवीमघ बिर्धेभिर्घायि धानुभिः ।

अघां चिदिन्द्र मे सचां ॥ २ ॥

O wealthiest king, so you have the offerings that have been paid by the men, so, O mighty King, please dwell even with me.

मो पु ब्रह्मेव तन्दुर्धुवो वाजानां पते ।

मत्स्वा सुतस्य गोमतः ॥ ३ ॥

O King, O Lord of grain and riches, you like the chief priest of Yajna, never be indolent (in your work) You remain satisfied of the attainments blessed with cows.

एवा ह्यस्य सनुता विरुक्षी गोमती मही ।

पक्वा शाखा न दाशुषे ॥ ४ ॥

So also is his copious voice which is great and rich in cattle like the ripe branch to the man of munificence.

एवा हि ते विभूतय उतय इन्द्र मारुते ।

सुघञ्जित सन्ति दाशुषे ॥ ५ ॥

For so, O mighty ruler, are your mighty powers and succours at once, for the man of munificence like me.

एवा ह्यस्य काम्या स्तोम उक्थं च शस्या ।

इन्द्राय सोमपीतये ॥ ६ ॥

So are the favourable set of praise, admiration and laudable words (in store) for the mighty ruler who is protector of the kingdom.

सू० ६१ ॥ ऋषिः—गोवृक्ष्यश्वसुक्तिनी ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 61

Seer—Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तं ते मदं गृणीमसि वृषणं पृत्सु सांसुहिम् ।

उ लोककृत्सुमद्विवो हरिभिर्यम् ॥ १ ॥

O Lord of clouds, we pay all homage to your that activating power which is very strong, victorious in the battles of world, which creates the worlds and gives radiance in men.

येन ज्योतीष्यायवे मनवे च विवेदिथ ।

मन्दानो अस्य बर्हिषो वि राजसि ॥ २ ॥

You, O Lord, wherewith give lights to man and learned man and always blessed with your blessedness you shine in the heart of all.

तद्वा विच उक्थिनोऽनुं षुवन्ति पूर्वथा ।

वृषपत्नीरपो जया दिवेदिवे ॥ ३ ॥

O Lord, even this day like of the old one the devotees admire that power of yours. You have under your control every day the waters which produce the raining clouds.

तम्बमि प्र गायत पुरुहूतं प्ररुष्टम् ।

इन्द्रं गीमिस्तविषमा विवासत ॥ ४ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful.

यस्य द्विर्हसो बृहत् सहो दाधार रोदसी ।

गिरिराजो अपः स्वर्षित्वना ॥ ५ ॥

He is that who holds two-fold powers (the creative and destructive), whose mighty energy supports the heaven and earth, moving clouds, raining waters and the firmament.

स राजसि पुरुषुतुं एको वृत्राणि जिघ्नसे ।

इन्द्र जैत्रा श्रवस्पाञ्च यन्तवे ॥ ६ ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give the winning power and fame.

सू० ६२ ॥ ऋषिः—१-४ सोभरिः; ५-७ वृषभः; ८-१० गोवृक्ष्यश्रुक्तिनी देवता—इन्द्रः ॥ छन्दः—१-४ काकुभः प्रगाथः (विशमा-ककुप् × समा-सतोबृहती); ५-१० उष्णिक् ॥

HYMN 62

Seer—1-4 Sobharī; 5-7 Nṛmedhah; 8-10 Gosukty-ashvasuktinau. Subject-matter—Indrah Metre—1-4 Kakubhah Pragathah (Vishama Kakup sama satobrihati); 5-10 Ushnik.

वयमु त्वामपूर्य स्थुरं न कञ्चिद् भरन्तोऽवस्यवः ।

वाजं चित्रं हवामहे ॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you in our performance of intellectual feats. In this world nothing seems to be unchangeable.

उप त्वा कर्मन्नुतये स नो युवोऽग्रश्चक्राम यो धृषत् ।

त्वामिद्वयवितारं ववृमहे सखाय इन्द्र सानुसिम् ॥ २ ॥

O Almighty God, we, in performance of good acts approach you. You, in fact, are He who is ever-young vigorous and bold and who has spreaded His power through. We, your friends, therefore, have chosen only you, giver of riches, as our guardian.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुवे ।

सखाय इन्द्रमूतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us and that thing of our benefit.

हर्यश्च सत्यति चर्षणीसहं स हि ष्मा यो अमन्दत ।

आ तु नः स वयति गव्यमश्वयं स्तोत्रभ्यो

मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the all-consuming fire, who is the guardian of pious men and who has under his control all the humanity. He is He who always remains in blessedness. The bounteous one bestows on us, the worshippers hundred wealth enriched with cows and steeds.

इन्द्राय सामं गायतु विप्राय बृहते बृहत् ।

धर्मकृते विपश्चिते पनस्यवे ॥ ५ ॥

O men, you sing the Brihat Soman in honour of Almighty God who is wise great, supporter of the world, the knower of all and to whom all praises are due.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः ।

विश्वकर्मा विश्वदेवो महां असि ॥ ६ ॥

O Almighty God, you are preeminent and you illuminate the sun. You are the creator of all and great mysterious Divinity of all wondrous powers.

विभ्राजं ज्योतिषा स्वर्गच्छो रोचनं दिवः ।

देवास्त इन्द्र सुख्याय येमिरे ॥ ७ ॥

O Almighty, you illumining through your radiance the luminous heaven pervade the space. All the learned men and luminous powers employ great effort to achieve your friendliness.

तम्बुभि प्र गायत पुरुहूतं पुरुष्टुतम् ।

इन्द्रं गीमिस्तविषमा विवासत

॥ ८ ॥

O men, you sing the praise of Almighty God who is called by all and is praised by all and with voices of admiration and supplication serve him who is the great powerful one.

यस्य द्विवर्हसो बृहत् सहो दाधार रोदसी ।

गिरिरिजो अपः स्वर्षित्वना

॥ ९ ॥

He is that who holds two-fold powers (the creative and destructive) whose mighty energy supports heaven and earth, moving clouds, raining water and firmament.

स राजसि पुरुष्टुतं एको वृत्राणि जिघ्नसे ।

इन्द्र जैत्रो श्रवस्या च यन्तवे

॥ १० ॥

Such a one alone are you, O Almighty Lord, you praised by many shine and smite the clouds causing drought and are able to give wining power and fame.

सू० ६३ ॥ ऋषिः—१-२, ३ (पूर्वार्धस्य) भुवनः साधनो वा; ३

(उत्तरार्धस्य) भरद्वाजः; ५-६ गोतमः; ७-९ [पर्वतः] ॥ देवता—इन्द्रः

छन्दः—[१-३] त्रिष्टुप्; ४-६ उष्णिक् ॥

HYMN 63

Secr—1-2, 3 (of first part) Bhuvanah. Sadhanova; 3 (of the last part) Bharadvajah; 4-6 Gotamah; 7-9 (Parvatah) Subject-matter-Indrah. Metre-1-3 Tristup; 4-9 Ushnik.

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।

यज्ञं च नस्तुर्वं च प्रजां चादित्यैरिन्द्रः

सह चाँकलपाति

॥ १ ॥

Let these created objects, *Indra*, mighty ruler and all men of enlightenments bring happiness all over the world. May *Indra*, the Almighty God together with learned persons make our body and offsprings strong and efficient.

आदित्यैरिन्द्रः सर्गणो मरुद्भिर्स्माकं भूत्वयिता तनूनाम् ।

हत्वार्य देवा असुरान् यदार्यन् देवा

देवत्वमभिरक्षमाणाः

॥ २ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickets and guarding the people attain the excellence of *Deva*, the learned ones.

प्रत्यञ्चमर्कमनयञ्छचीभिरादिह स्वधार्मिपिरां पर्यपरयन् ।

अया वाजं देवहितं सनेम मदेम

शतहिमाः सुवीराः

॥ ३ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All-impelling *Svadharm*, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benefitting the learned men and enjoy happiness.

य एक इह विदयते वसु मतीय दाशुवे ।

ईशानो अप्रतिष्कृत इन्द्रो अङ्ग

॥ ४ ॥

He one and only one who gives wealth to munificent man. O man, this Almighty God is the ruler of the power resistless.

कदा मर्तेमराघसं पदा क्षुम्पमिव स्फुरत् । ।

कदा नः शुश्रवद् गिर इन्द्रो अङ्ग

॥ ५ ॥

O friend, when Almighty God does trample down the man giving no gift like the mushroom and when he does hear of our prayers? (Always).

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति ।

उग्रं तर् पत्यते श्व इन्द्रो अङ्ग

॥ ६ ॥

O men, he who alone having prosperity serves you for many others, therewith becoming *Indra*, the master over organs by grace of Almighty one gains tremendous might.

य इन्द्र सोमपातमो मदः शविष्ठ चेतति ।

येना हंसि न्वृत्तिणं तमीमहे ॥ ७ ॥

O most vigorous Divinity, we pray you for gaining that bliss and power of yours where by you smite the greed (which devours all) and which is most protective force guarding the universe and making all alert.

येना दशग्वमग्निं वेपयन्तं स्वर्णरम् ।

येना समुद्रमार्विथा तमीमहे ॥ ८ ॥

O Lord, we ask you for that power through which you protect the man going freely in all directions, the man having surpassing movement, the man who makes the foe-men tremble and who is the disseminator of light (knowledge) and the luminous space.

येन सिन्धुं महीरपो रथोदयः ।

पन्थामृतस्य यातवे तमीमहे ॥ ९ ॥

O Almighty God, we pray for that power through which you move the great waters like chariots to ocean for treading the path of law eternal.

पृ० ६४ ॥ ऋषिः—१-३ वृषेधः; ४-६ विश्वमनाः ॥ देवता—इन्द्रः ॥

छन्दः—उष्णिक् ॥

HYMN 64

Scer—1-3 Nrimedhah; 4-6 Vishvamanah. Subject-matter-Indra. Metre-Ushnik.

एन्द्र नो गधि प्रियः सत्राजिदगोष्ठः ।

गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ १ ॥

O Almighty God, you are dear, always conquering and

unconcealable. You are spreading on all sides like mountain and the Lord of heaven.

अभि हि सत्य सोमपा उभे बभूथ रोदसी ।

इन्द्रासिं सुन्वतो बृधः पतिर्दिवः ॥ २ ॥

O Almighty God, O truthful, you as the protector of universe control over heaven and earth both. You are the strengthener of him who offers libation in the Yajna and the Lord of the heaven.

त्वं हि शश्वतीनामिन्द्रं दुर्ता पुरामसि ।

हन्ता दस्योर्भनोवृधः पतिर्दिवः ॥ ३ ॥

O Almighty God, are really the annihilator of the worlds having permanency in existence. You are the smiter of clouds and are the Lord of heaven.

एदु मध्वो मदन्तरं सिञ्च वाध्वयो अन्धसः ।

एवा हि वीर स्तवंते सदावृधः ॥ ४ ॥

O Adhvaryu priest, you moisten the Yajna fire with hilarious sweet cerial preparations as in this way you praise a ever prospering God.

इन्द्रं स्थातर्हरीणां नर्किष्टे पुन्यस्तुतिम् ।

उदानंश्च शर्वसा न भन्दना ॥ ५ ॥

O supporter of moving worlds and creature none either by his power or by his goodness can attain your pre-eminence.

तं वो वाजानां पतिमहमहि श्रवस्पवः ।

अप्राप्नुभिर्यज्ञेभिर्वावृधेन्यम् ॥ ६ ॥

O men, we, the desirers of fame and strength remember, with respect Almighty God who is the absolute master of your wealth and who is strengthener of all through the Yajnas held and performed in continuity.

सू०६५ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्

HYMN 65

Seer—1-3 Vishvamanah: Subject-matter-Indrah. Metre

-Ushuk.

एतो मिमन्तु दशमाम् राक्षस्यं स्तोम्यं नरम् ।

॥ १ ॥

कुक्षीयि विमो विमो कुक्षीयि इव

(1) Invoke adorable all-leading God who favours all the world mankind.

वचः ।

॥ २ ॥

वचः ।

speech sweeter than butter and Almighty God who favours devotees, does not hinder the diffusion

वचः ।

॥ ३ ॥

are immeasurable, where whose generosity like light

देवता—इन्द्रः ॥ छन्दः—उष्णिक्

Subject-matter-Indrah. Metre-

वचः ।

॥ १ ॥

has control on his organs is unfluctuating strong who being the master giving gift.

एवा नूनमुपं स्तुहि वैयंश्च दशमं नरम् ।

सुविद्वांसं चर्कृत्यं चरणीनाम्

॥ २ ॥

O controller of organs and carnal huntings you invoke God Almighty alone who is self-refulgent (Dashruvah) adorable, all-knowledge and inpulling of all the moving forces.

वेत्था हि निश्चितीनां वज्रहस्त परिवृजम् ।

अहरहः शुन्ध्युः परिपदामिव

॥ ३ ॥

O Almighty God, you hold thunder-bolt in your moving cloud (Hasta), you like him who avoids the destructive forces, secure from the calamities every day.

सू०६७ ॥ ऋषिः—१-३ पदच्छेपः ॥ देवता—१ [६

] इन्द्रः २ [४] मरुतः ३ [५] अग्निः [७ द्रविणोदाः] ॥ छन्दः

—१-३ अत्यष्टिः ४-७ जगती ॥

HYMN 67

Seer—1-3 Paruchhhepah: 4-7 Gritsamadah. Subject-matter-1 (6) Indrah; 2(4) Marutah; 3(5) Agnih; (7) Dravinodah) Metre-1-3 Atyashtih; 4-7 Jagati.

वनोति हि सुन्वन् क्षयं परीणसः

सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।

सुन्वान इत् सिषासति सहस्रा वाज्यवृत्तः ।

सुन्वानायेन्द्रो ददात्याभुवै रयि ददात्याभुवम् ॥ १ ॥

The man pouring liblations in Yajna-fire finds abode of wealth; he offering oblations brings in to compromise the enemies wisdom and wise, yea, wisdom and wise; he giving gift and being powerful and unchecked strives to win thousand fold riches; Almighty God gives the man giving gift long lasting wealth Yea, the wealth which lasts long.

सू०६५ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्
HYMN 65

Seer—1-3 Vishvamanah. Subject-matter-Indrah. Metre
-Ushnik.

एतो न्विन्द्रं स्तवाम् सखाय स्तोम्यं नरम् ।

कृष्टीर्यो विश्वा अम्यस्त्येक इत् ॥ १ ॥

O friends come here, we invoke adorable all-leading God
who along has his control over all the world mankind.

अगौरुषाय गविषे बुधाय दस्म्यं वचः ।

धृतात् स्वादीयो मधुनश्च वोचत ॥ २ ॥

O men, you speak wondrous speech sweeter than butter and
sweeter than honey for Almighty God who favours devotees,
who is all-luminous and who does not hinder the diffusion
of knowledge,

यस्यार्मितानि वीर्या इ न राघः पर्येतवे ।

ज्योतिर्न विश्वमम्यस्ति दक्षिणा ॥ ३ ॥

(Almighty is He) whose powers are immeasurable, where
bounty never may be surpassed whose generosity like light
is over all.

सू०६६ ॥ ऋषिः—१-३ विश्वमनाः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक्
HYMN 66

Seer-1-3 Vishvamanah. Subject-matter-Indrah. Metre-
Ushnik,

स्तुहीन्द्रं व्यश्वदन्मि वाजिनं यमम् ।

अर्यो गयं महमानं वि दाशुषे ॥ १ ॥

O man, you like the man who has control on his organs
(Vyashva) pray Almighty God who is unfluctuating strong
controller of the world. Praise Him who being the master
of all gives excellent wealth for man giving gift.

एवा नूनमुपं स्तुहि वैर्यश्च दशमं नवम् ।

सुविद्वांसं चर्कृत्यं चरणीनाम् ॥ २ ॥

O controller of organs and carnal huntings you invoke God
Almighty alone who is self-refulgent (Dashruvah), adorable,
all-knowledge and inpulling of all the moving forces.

वेत्था हि निश्कृतीनां वज्रहस्त परिवृजम् ।

अहरहः शुन्ध्युः परिपदामिव ॥ ३ ॥

O Almighty God, you hold thunder-bolt in your moving
cloud (Hasta), you like him who avoids the destructive
forces, secure from the calamities every day.

सू०६७ ॥ ऋषिः—१-३ परुच्छेपः; ४-७ गृत्समदः ॥ देवता—१ [६
] इन्द्रः; २ [४] मरुतः; ३ [५] अग्निः; [७] द्रविणोदाः ॥ छन्दः
—१-३ अत्यष्टिः; ४-७ जगती ॥

HYMN 67

Seer—1-3 Paruchchhepah: 4-7 Gritsamadah. Subject-
matter-1 (6) Indrah; 2(4) Marutah; 3(5) Agnih; (7)
Dravinodah) Metre-1-3 Atyashtih; 4-7 Jagati.

वनोति हि सुन्वन् क्षयं परीणसः

सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।

सुन्वान इन् सिषासति सहस्रा वाज्यवृतः ।

सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवंम् ॥ १ ॥

The man pouring liblations in Yajna-fire finds abode of
wealth; he offering oblations brings in to compromise the
enemies wisdom and wise, yea, wisdom and wise; he giving
gift and being powerful and unchecked strives to win thous-
and fold riches; Almighty God gives the man giving gift
long lasting wealth Yea, the wealth which lasts long.

मोषु वौ अस्मदभितानि पौस्या सना भूवन् धुम्नानि
मोत जारिपुरस्मत् पुरोत जारिषुः ।

यद् वंश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।

अस्मासु तन्मरुतो यच्च दुष्टं दिघृता

यच्च दुष्टं

॥ २ ॥

O men of merits and actoins, may your those endavours and deeds which are for us grow ever from strength to strength; may not your splendid glories fall in to decay and neverbefore time these may go in to decay; you give us what ever of yours is declared wondrous, new in all ages and surpassing the man and whatever is unattainable by ordinary man and is even difficult to win.

अग्निं होतारं मन्ये दास्वन्तं वसुं सुनुं सहसो जातवेदसं
विश्वं न जातवेदसम् ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।

धृतस्य विश्राष्टिमुं वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥ ३ ॥

I shink of the properties of fire that is consumer of oblations, giver of light, heat etc., abiding in all, impeller of strength and is present in the created things and even like man knowing every thing it is living in the object created and succeeding to be created. It is that which with the lofty power of reaching all the wondrous forces becoming in violable likes the flame caused by ghee and with the inflam- ing splendour the ghee of the man who offers the oblation.

यज्ञैः संमिश्रलाः पृषतीभिर्हृष्टिभिर्यामञ्छुभ्रासो

अञ्जिषु प्रिया उत । आसद्यां नृहिर्भरतस्य सनवः

पोत्रादा सोमं पित्रता दिवो नरः

॥ ४ ॥

The off-shoots of fire (Bhartasy Sunavah) which transmit the light (Divah Varah) united with water, light, moistures and

disturbances (Rshti) and bearing splendour favourable effects abiding in the atmosphere drink the liquid of herb from the priest called Potra.

आ वंश्चि देवाँ इह विप्र यक्षि चोश्चन होतर्नि पदा

योनिषु त्रिषु । प्रति वीहि प्रस्थितं सोम्यं मधु

पिवाग्नीध्रात् तव भागस्य तृप्नुहि

॥ ५ ॥

Let this all-consuming fire (Vipra) bring all the wondrous forces here in the Yajna; let it burning the oblations offered give to Yajna-devas; let in make the substance of oblation available in three places-earth, firmament and heaven; let it drink the sweet oblation mixed with Soma juice and let it fill it self with its assigned portion from Agnidhra priest.

एष स्य ते तृन्वो नृम्णयर्धनः सह ओजः

प्रदिवि बाह्वोर्हितः । तृम्यं सुतो मध्वन्

तृम्यमामृतस्त्वमस्य ब्राह्मणादा तृपत् पिब

॥ ६ ॥

O Maghavan (the performer of Yajna), this is invigorating power of your body which gaining splendour in the realm of knowledge and action has been placed in your arms. O Yajmana, this juice is pressed for you and is placed for you. You drink it from the chief priest (Brahman) be satisfied.

यमु पूर्वमहुचे तमिदं हुवे सेदु इच्यो ददियो नाम पत्यते

अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात् सोमं द्रविणोदः

पिब ऋतुभिः

॥ ७ ॥

Let this fire for which the precious oblations are offered (Dravinodas), which I accept before and I accept even now, be the consumer of oblations in our Yajnas. This is that which bears the name-Dadih, the giver. Let this fire drink sweet oblations of herbacious plants offered by Adhvaryus and drink juice of Soma from Potra-priest according to seasons.

मू० ६८ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 68

Seer-Madhuchchandah. Subject-matter-Indrah. Metre -Gayatri.

सुरूपकृत्वमूतये सुदुधामिव गोदुहे ।

जुहुमसि यविद्यवि

॥ १ ॥

Every day we call the king who is the doer fair deeds to give us assistance as men praise a good cow to be given to him who milks it.

उप नः सवना गहि सोमस्य सोमपाः पिब ।

गोदा इद रेवतो मदः

॥ २ ॥

O King, you come to our Yajnas and prayers held, you are the drinker of Juices of fruits, plants etc. so you drink it. The pleasure of the rich one is the giver of cow land etc.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।

मा नो अति ख्य आ गहि

॥ ३ ॥

We know of the learned men who are in close contact. You do not neglect us and come to us.

परेहि विग्रमस्तुमिन्द्रं पृच्छा विपश्चितम् ।

यस्ते सखिभ्य आ वरम्

॥ ४ ॥

O man desirous of knowledge, you approach and ask the learned man who is prudent unconquerable discriminate and who is the great friend of your friends.

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।

दधाना इन्द्र इद दुर्वः

॥ ५ ॥

Let the men having staunch faith to serve the ruler tell the men mocking us--you depart to another place.

उत नः सुमगौ अरिवोचेयुर्दस्म कृष्टयः ।

स्यामेदिन्द्रस्य शर्मणि

॥ ६ ॥

O wonderful one, let foemen and people call us well-prospered. We should remain in the shelter of the ruler.

एमाशुमाशवे भर यज्ञभिर्य नृमादनम् ।

पुतयन्मन्दयत् संखम्

॥ ७ ॥

O learned one, you bestow upon the man of sharp genius the vast riches which strengthens the beauty of yajna, prospers the people, creates the proprietorship and gives joy to friends.

अस्य पीत्वा शतक्रतो घ्नो वृत्राणामभवः ।

प्रावो वाजेषु वाजिनम्

॥ ८ ॥

O man of hundred powers, you drinking this good juice become the killer of wickets and protect the man of venture and vigour in the battles.

तं त्वा वाजेषु वाजिनं वाज्यामः शतक्रतो ।

घनानामिन्द्र सात्ये

॥ ९ ॥

O learned one, for the enjoyment of riches we come near you, the mighty one in battles.

यो रायोऽवनिर्महान्सुपारः सुन्वतः सखा ।

तस्मा इन्द्राय गायत

॥ १० ॥

O people, you sing the praise of that learned man who is the preserver of all wealths, great, prompt and friend of the man of constructive activities.

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।

सखायु स्तोमवाहसः

॥ ११ ॥

O Ye friends bring with you the praise-songs, come, sit and sing the praise of learned man.

पुरुतमं पुरुणामीशानं वार्योणाम् ।

इन्द्रं सोमे सचा सुते

॥ १२ ॥

O friends, you, when the juice Soma is prepared, get together and enjoy the company of the learned man, who has plenty among the plentiful ones and the master of meritorious qualities.

१० ६६ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१-११ इन्द्रः; १२ मरुतः ॥

छन्दः—गायत्री ॥

HYMN 69

Seer-Madhuchchhandah. Subject-matter-1-11 Indrah;
12 Marutah. Metre-Gayatri.

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।

गमद् वाजैभिरा स नः

॥ १ ॥

May that Divinity be our helper in attainment of Yoga; may He be for our gain of spiritual prosperity, may he stand by us in our achievement of discrimination, may he come to us with all sorts of knowledge.

यस्य संस्थे न वृण्वते हरीं समत्सु शत्रवः ।

तस्मा इन्द्राय गायत

॥ २ ॥

O People, you eulogize that Divinity in whose cosmic order arranged sun and moon can not be challenged even by our enemies.

सुतपात्रे सुता इमे शुचयो यन्ति वीतये ।

सोमासो दध्याशिरः

॥ ३ ॥

These pious Yagis possessing exceptional sight and trained in method of mysticism attain Divinity who is the preserver of the created world for high accomplishment.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।

इन्द्र ज्यैष्ठ्याय सुकतो

॥ ४ ॥

O Almighty Divinity, you are possessor of nice omniscience. You mature in strength even now manifest your preeminence for guarding the cosmic creation.

आ त्वा विशन्त्याश्वः सोमास इन्द्र गिर्वणः ।

शं ते सन्तु प्रचेतसे

॥ ५ ॥

O dorable Divinity, may the men of sharp intellect enter in to you and may they be favourable devotee of you, All-knowledge.

त्वां स्तोमां अवीधुन् त्वामुक्था शतक्रतो ।

त्वां वर्धन्तु नो गिरः

॥ ६ ॥

O Lord of hundred powers, the set of prayers propagate your glory, praises glorify your merits and may our speeches duly praise you.

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।

यस्मिन् विश्वानि पौस्या

॥ ७ ॥

May Almighty Divinity whose succour is inexhaustible bestow us this thousand-fold possession in which all manly powers abide.

मा नो मर्ती अभि दुहन् तनूनामिन्द्र गिर्वणः ।

ईशानो यवया वृचम्

॥ ८ ॥

O Almighty Divinity, may not mortal being bear malignancy against our bodies. O adorable God, keep slaughter away from us as you are capable to do so.

युञ्जन्ति वृध्नमरुवं चरन्तं परि तस्थुषः ।

रोचन्ते रोचना दिवि

॥ ९ ॥

The people co-operate the great brilliant king administering the subject and land concerned with his territory. Like the stars shining in the sky they shine with splendour.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।

शोणा धृष्णू नृवाहसा

॥ १० ॥

People yoke in this chariot of him the two horses which are dear to him bold, brownishyellow remaining on two sides and carrying the man on their backs.

केतुं कुण्वन्नकेतवे पेशो मर्या अपेशसे ।

समुपद्गिरजायथाः

॥ ११ ॥

O men, you imparting knowledge to him who is deprived of it and providing with wealth the man who has no wealth, emerge strong with shining zeal.

आदह स्वधामनु पुनर्गर्भत्वमैरिरे ।

दर्धाना नाम यज्ञियम्

॥ १२ ॥

Maruts, the souls, in accordance with *Svodha*, the fruit of previous action possessing mundane desire (NAM) again come in life (birth) through mothers' womb.

सू०७० ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—१, २ इन्द्रमरुतः; ३-५ मरुतः; ६-२० इन्द्रमरुतः (?; इन्द्रः) ॥ छन्दः—गायत्री ॥

HYMN 70

Seer-Madhuchchndah. Subject-matter-1, 2 Indrah-marutah; 3-5 Marutah; 6-20 Indra-marutah (?) Indrah. Metre-Gayatri.

वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः ।

अविन्द उक्षिया अनु

॥ १ ॥

Indra, the sun through its power and by the dint of fires breaking down tears the cloud and restore the rays hidden in the space.

देवयन्तो यथा मनिमच्छा विदद् वसुं गिरः ।

महामनूषत श्रुतम्

॥ २ ॥

As the men of learning desiring to become men of wisdom and merit attain Divinity who is the object of premeditation, known to all, great and abode of all and praise Him so the wise men know and describe the sun.

इन्द्रेण सं हि दृक्षसे संजग्मानो अविभ्युषा ।

मन्दू समानवर्चसा

॥ ३ ॥

These Marut (airs) without any hindrance, possessing the splendour alike, co-operating each other and moving together are seen with Indra, the sun.

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति ।

गणैरिन्द्रस्य काम्यैः

॥ ४ ॥

The powerful and perfectly performed Yajna through the airs (Maruts) which are blameless, splendid, lustrous and well-in-groups strengthen the sun.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।

समस्मिन्नृजते गिरः

॥ ५ ॥

this sun from the space or from the luminous heavenly region spreads itself encompassing the earth, the praises are meaningful in it.

इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।

इन्द्रं महो वा रजसः

॥ ६ ॥

We desire to get from this sun the gift and advantage of its own from heaven, from the terrestrial region and from the spacious firmament.

इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः ।

इन्द्रं वाणीरनूषत

॥ ७ ॥

The men describing the function and advantage of sun highly praise it, the men who are competent with the knowledge of solar system magnify the glory of this sun and the voice so fall persons admire the sun.

इन्द्र इद्वयोः सचा संमिस्तु आ वचोयुजा ।

इन्द्रो वृत्री हिंरुण्यः

॥ ८ ॥

verily the sun co-ordinates the two powers-evaporation and moistening which are working on together and are connected with thundering. This sun is resplendent and the holder of thunderbolt in the cloud.

इन्द्रो दीर्घाय चक्षुस आ सूर्य रोहयद् दिवि ।

वि गोभिरद्विमैरयत

॥ ९ ॥

Indra, the Almighty God has raised the sun high in heaven for the sake of making people see a far. He moves the cloud with Maruts, which cause motion.

इन्द्र वार्जेषु नोऽव सहस्रप्रधनेषु च ।

उग्र उग्रार्भिरुतिभिः

॥ १० ॥

Let this powerful sun become the source of our protection in the battles which are many-pronged with powerful guarding means and methods.

इन्द्रं वयं महाधुन इन्द्रमर्भे हवामहे ।

युजं वृत्रेषु वृजिर्णम्

॥ ११ ॥

We invoke Almighty God as our helper in great battles and in small one I also invoke Indra, the Almighty God. He is the holder of thunderbolt upon the clouds.

स नो वृषन्नमुं चरुं सत्रादावृषां वृधि ।

अस्मभ्यमप्रतिष्कृतः

॥ १२ ॥

O Almighty God, you are irresistible, you pour down happiness and you are always bounteous. For our well being you unclothe the cloud or moving wealth.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वृजिर्णः ।

न विन्दे अस्य सुष्टुतिम्

॥ १३ ॥

The most-deserving praises accorded to the giver on each gift-giving occasion are also due to the All powerful God. I do not find suitable praise to admire Him (i. e. He is beyond my praise).

वृषा यूथेव वंसगः कृष्टीरियुत्योजसा ।

ईशानो अप्रतिष्कृतः

॥ १४ ॥

The Almighty God who is irresistible and all controlling drives, all the creatures with His power like a bull strong in body and limbs.

य एकैश्वर्यशीनां वसनामिरज्यति ।

इन्द्रः पञ्च क्षितोनाम्

॥ १५ ॥

He who alone controls the living beings and abiding objects, is the Almighty God of men classified in five categories.

इन्द्रं वो विश्वतस्पतिं हवामहे जनैभ्यः ।

अस्माकमस्तु केवलः

॥ १६ ॥

O people, we invoke Almighty who is over and above all the living and non-living creation and who is only protector of you and of us.

एन्द्रं सानसि रयि सजित्वानं सदासहम् ।

वर्षिष्ठमुतये भर

॥ १७ ॥

O Almighty God, please bring us the wealth which gives delight, which is the source of victory, ever-conquering and excellent for our safety.

नि येन मुष्टिहृत्यया नि वृत्रा रुणधामहे ।

त्वोतासो न्यर्वता

॥ १८ ॥

Helped and kept secured by you we attain that wealth blessed with hourse by which we could repel our foe men in hand to hand battle.

इन्द्र त्वोत्तसु आ वयं वज्रं घना ददीमहि ।

जयेम सं युधि स्पृघः

॥ १९ ॥

O Almighty Divinity, we assisted and guarded by you may hold bolt and fatal weapons and conquer our foes in battle.

वयं शूरेभिरस्तुभिरिन्द्र त्वया युजा वयम् ।

सासङ्ग्रामं पृतन्यतः

॥ २० ॥

O Almighty God, we, with your assistance and with the missile-darting heroes conquer our enemies.

सू० ७१ ॥ ऋषिः—मधुच्छन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 71

Seer—Madhuchchhandah. Subject-matter—Indrah. Metre—Gayatri.

महौ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।

द्यौर्न प्रथिना शवः

॥ १ ॥

Almighty God is supreme and excellent. The greatness of his who is the holder of thunder-bolt, is as wide as the space with its extension. His power is strong.

समोहे वा य आशत नरस्तोकस्य सनिता ।

विप्रांसो वा धियायवः

॥ २ ॥

O Almighty God, the men who engage themselves in battle, the men who are busy in winning children and the learned men who desire to increase their intellects—pray you.

यः कुक्षिः सौमपातमः समुद्रइव पिन्यते ।

उर्वारापो न काकुदः

॥ ३ ॥

Almighty God who is the most protective force of guarding the universe, is pervading all the regions like vast space. He contains whole universe within Him. He pours happiness like the wide streams of water.

एवा हस्य सुनृता विरप्शी गोमती नदी ।

पुक्वा शाखा न दाशुर्वे

॥ ४ ॥

So also is His speech (Vedic speech) abounding in many informations, great and rich in cattle like the ripe branch to the man of munificence.

एवा हि ते विभृतय उतय इन्द्र मावते ।

मद्यश्चि सन्ति दाशुर्वे

॥ ५ ॥

For so, O mighty God, are your mighty powers and succours, at once, for the man of munificence like me.

एवा हस्य काम्या स्तोम उक्थं च शंस्या ।

इन्द्राय सोमपीतये

॥ ६ ॥

So are the favourable set of praise admiration and laudable words (in store) for the Almighty God who is the guardian of the universe.

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।

महौ अभिष्टिरोजसा

॥ ७ ॥

O Almighty God, you come to us, you with all the parts of this cosmic order gladden the world and you are great and strong with power.

एमेनं सजता सुते मुन्दिमिन्द्राय मुन्दिने ।

चक्रि विश्वानि चक्रये

॥ ८ ॥

O learned men, you in this world surrender this soul which is the abode of pleasure and endeavour to Almighty God who is all-bliss and omnific (Vishvanichakraye).

मत्स्वा सुशिप्र मुन्दिभिः स्तोमैर्भिर्विश्वचर्षणे ।

सचैषु सर्वनेष्या

॥ ९ ॥

O All-beholding, O omniscient Divinity, you please, with all the groups of this created world full of pleasantness gladden us who are engaged in the performance of these Yajnas.

असृष्टमिन्द्र ते गिरः प्रतिस्वामुद्देहासत ।

अजोषा वृषभं पतिम् ॥ १० ॥

O Almighty Divinity, I apply these Vedic speeches in your praise and prayers which are imparalel. These go towards you who is the master of all and very strong.

सं चोदय चित्रमर्वाग् राधे इन्द्र वरेण्यम् ।

अमदित् तं विष्टु प्रष्टु ॥ ११ ॥

O Almighty God, you send to us the bounty which is manifold and worthy of our wishes for supreme power is of yours only.

अस्मान्स्तु तत्र चोदयेन्द्र राधे रभस्वतः ।

तुर्विद्युम्न यशस्वतः ॥ १२ ॥

O All-power Divinity, you emulously stimulate us, the industrious and glorious in that of appropriate position for the attainment of prosperity.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् ।

विश्वाष्टुर्धेहार्क्षितम् ॥ १३ ॥

O Almighty God, please grant us that conspicuity which is lofty, wealthy in cattle and in strength, lasting life-long and inexhaustible.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसार्तमम् ।

इन्द्र ता रथिनीरिषः ॥ १४ ॥

O Almighty God, grant us high fame, grant us riches of thousand advantages and grant us these armies which are equipped with chariots.

वसोरिन्द्रं वसुपतिं गीर्भिर्गुणन्तं ऋग्मिर्यम् ।

होमं गन्तारमूतये ॥ १५ ॥

For protection of this world, the grand abode of all (Vasoh) we praying Him with Vedic verses call Almighty God who is the Lord of riches and all the (Vasus), who is praiseworthy and All-moving and All-knowledge.

मुतेलुते न्योकिमे बृहद् बृहत् एदरिः ।

इन्द्राय शुषमर्चति ॥ १६ ॥

Even the great wealth-possessor praises the power of Almighty God who is dwelling in all the created object and is great.

सू० ७२ ॥ ऋषिः—परुच्छेपः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 72.

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वर्षमण्यवः

पृथु स्वर्गः सन्निव्यवः पृथक् ।

तं त्वा नावं न पर्षणि शुषस्य धुरि धीमहि ।

इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमैभिरिन्द्रमायवः ॥ १ ॥

O Almighty God, men with heroic spirit, seeking light separately, desiring to win the light apart, in all the Yajnas urge you. We, the men and the men of all walk of life thinking of Almighty God like the mighty ruler with Yajnas and praising songs place that of you, O All protecting Lord on the top of the power like the boat which makes the people crossover water.

वि त्वा ततसे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः

सश्वन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वर्ग्यन्ता समूहसि ।

आयिष्कारिक्वद् वृषणं सचाभुवं बज्रमिन्द्र सचाभुवं ॥ २ ॥

O Almighty God, the couples of men and women, desirous of your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accomp-
lanying you and connected together with cloud.

उतो नो अस्या उपसो जुवेत हर्कस्य बोधि हविषो हवीमभिः
स्वर्पाता हवीमभिः ।

यदिन्द्र हन्तवे मृधो वृषा वज्रिन्विक्वैतसि ।

आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥ ३ ॥

Also, the mystics take benefit of this dawn and through the adorations know the praiseworthy God as he may attain happiness by prayers and meditations. O holder of thunder-bolt, when strong you think of dispelling the ignorance passions etc. you hear of the prayer of me who is a new sage and really a new sage.

मू० ७३ ॥ ऋषिः—१-३ वसिष्ठः; ४-६ वसुक्रः ॥ देवता—इन्द्रः ॥

छन्दः—१-३ विराडनुष्टुप्; ४, ५ जगती; ६ अभिसारिणी त्रिष्टुप् ॥

HYMN 73.

Seer—1-3 Vasisthah; 4-6 Vasukrah. Subject-matter-Indrah. Metre-1-3 Viradanustup; 4-5 Jagati, 6 Abhisarini Tristup.

तुभ्येदिमा सर्वना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।

नव नृभिर्हव्यो विश्वधासि ॥ १ ॥

O bold one, all these Yajnas and their offerings are meant for you only. I offer the prayers strengthening your glory (in devotees) for you. You are invocable by people and are the supporter of the world.

न चिन्तु ते मन्यमानस्य दस्मोदन्नुवन्ति महिमानमुग्र ।

न वीर्यमिन्द्र ते न राघः ॥ २ ॥

O Almighty vigorous Divinity, you are wondrous. Never do men attain the greatness of you, the praise worthy one. They can neither attain your heroic power nor your bounty.

प्र वो महे महिष्वे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।

विशः पूर्वाः प्र चरा चर्षणिप्राः ॥ ३ ॥

O Ye men, you for yourselves develop and cherish a nice understanding in the belief of Divinity who is great, all-intelligence and the strengthening force for great powers. O proctor of mankind, you pervade all the subjects, obounding in perfection.

यदा वज्रं हिरण्यमिदथा रथं हरी यमस्य वहतो वि सूरिभिः

आ तिष्ठति मधवा सनश्रुत इन्द्रो राजस्य

दीधयसस्पतिः ॥ ४ ॥

The Almighty God who is master of riches, who is always known and who is the Lord of the power of, high fame pervades and controls the year (Vajra) which is splendid and the chariot of this time which the sun and moon with the moving night, days and months carry on.

न चिन्तु वृष्टिर्यथा स्वा सचा इन्द्रः

नम्रमि हरितामि प्रुणुते । अयं वेति सुधयं सुते

मधुदिदधुनोति वातो यथा वनम् ॥ ५ ॥

As a man gets his beard so the same Divinity like the rain moisten his wonderful groups of the worldly objects with the cooperation of cloud. He alone knows all the good localities of the universe and also knows whatever all this exist (Madhu) in this created world. He makes all this tremble as the gust of wind disturbs the wood.

यो वाचा विवाचो मध्रवाचः पुरु महत्ताश्चिवा ज्वान ।
तत्तदिदस्य पौंस्यै गृणीमसि पितेव
यस्तत्रिषीं वावधे श्वः

॥ ६ ॥

We laud and praise all these deeds of Almighty Divinity who like father strengthen our power and vigour, who through thunder of cloud destroys many thousand of warms and germs of disease whose cry is meaningless who cry violently.

मृ० ७४ ॥ ऋषिः—शुनःशेषः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 74

Seer—Shunahshepah. Subject-matter-Indrah. Metre-Panktih.

यच्चिद्धि सत्य सोमपा अनाशस्ताइधु स्मरि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु
सहस्रेषु तुवीमघ

॥ १ ॥

O mighty ruler, you are truthful and the guardian of subject (Somapa). If we be hopeless now or at any occasion in any venture of ours do you O Wealthy one, give us hope of beautiful horses and cows in thousands.

शिरिन् वाजानां पते शचीवस्तव दंसना ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ २ ॥

O Lord of wealth, O master of powers, O possessor of beautiful chine. Your deeds are full of wonders. Do..... thousands.

नि द्यापया मिथुद्वजा सरतामनुष्यमाने ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ ३ ॥

O mighty ruler, you full thousand those pairs who look on each other with passions asleep to wake no more. Do.....in thousands.

असन्तु त्वा अरातयो बोधन्तु शूर रातयः ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ ४ ॥

O bold one, let these hostile men sleep and the men gentle and generous wake. Do.....in thousand.

मर्मिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ ५ ॥

O mighty ruler, you destroy the ass-like man who brays to you in discordant tones. Do.....in thousands.

पताति कुण्डुणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ ६ ॥

Let the man vomiting flames at each step be far away from us like the fire-provoking circling tempest is kept far distant from the forest. Do.....in thousands.

सर्वं परिक्रोशं जदि जम्भया कृकडाश्वम् ।

आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु

सहस्रेषु तुवीमघ

॥ ७ ॥

O mighty ruler, you stay reviler and destroy him who injures us clandestinely. Do you, O wealthy one give us hope of beautiful horses and cows in thousands.

मृ० ७५ ॥ ऋषिः—परुच्छेषः ॥ देवता—इन्द्रः ॥ छन्दः—अत्यष्टिः ॥

HYMN 75

Seer—Paruchchhepah. Subject-matter-Indrah. Metre-Atyastih.

वि त्वा ततस्ते मिथुना अवस्यवो ब्रजस्य साता गव्यस्य निःसृजः
सधेन्त इन्द्र निःसृजः ।

यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।

आविष्करिर्क्रुद् वृषणं सचाश्रुवं वज्रमिन्द्र सचाश्रुवम् ॥ १ ॥

O Almighty God, the couples of men and women desirous your succour, giving gifts daily and producing wealth in all times, in the attainment of the herd and stal of cows spread your praise. O Lord, when you bring two men seeking pleasure and desiring knowledge face to face, you manifest the thunder-bolt which is strong and ever-accompanying you and connected together with cloud.

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शरदीरवार्तिरः

सासहानो अवार्तिरः ।

शासस्तमिन्द्र मर्त्यमयंज्युं शवसस्पते ।

महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥ २ ॥

O Almighty Divinity, people know of this power of yours through which you conquering break the bodies which are calculated by the measurement of autumns and you really break the worldly forests which are subjected to years passing through autumns. O Lord of power punish the man who does not perform Yajnas and is deprived of good acts and understanding. O Divine Spirit, you with spirit of delight take in to your fold (in dissolution) this grand earth and waters, may even these subjects and worlds.

आदित् ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुसिजां यदाविथ

सखीयतो यदाविथ ।

चकर्थ कारमैभ्यः पृतनासु प्रवन्तये ।

ते अन्यामन्यां नृद्यं सनिष्गत अवस्पन्तः सनिष्गत ॥ ३ ॥

For so, O strong one, the men frequently know of this power of yours where by you protect the men of enlightenment

and men desirous to gain your communion at the time of prayers and righteous performances. For these men amongst other people (Pritanah). You have made conveying means to serve them and the men desiring glory adopt one after another way of devotion to you.

मू० ७६ ॥ ऋषिः—वसुकः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 76

Seer—Vasukrah. Subject—matter—Indrah. Metre—Tristup.

वने न वापो न्यधायि चाकञ्छुचिर्वा स्तोमो भुरणावजीगः ।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो
नृतमः क्षपावान् ॥ १ ॥

O man and woman, as the young bird rejoicing sits on the tree so the clear laudation reaches to you both, O supporters, this is that glory the holder and possessor of which is Almighty God in large number of days. He is the great leader of all the leading forces and well-wisher of men and the master of nights.

प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम् ।

अनु त्रिशोकः शतमावहन्नुन् कुत्सेन रथो

यो असत् ससवान् ॥ २ ॥

O Almighty God, may we at the dance of this present dawn and the succeeding one be the devotee of that of you who is the supreme leader of all the leading forces. The cosmic cycle which bears three resplendent powers—fire, sun and electricity and which being in the service of creatures exists may maintain the hundreds of leading men accompanied by the sage, the seer of the Vedic verses.

कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरौ अभ्युग्रो वि धाव ।

कद् बाहो अर्वागुम् मा मनीषा आ त्वा शयामुपमं

राघो अर्बैः ॥ ३ ॥

O Almighty God, what is your most gladdening blessedness. O victorious one, you like the entrances give the Vedic speeches. When like a stream you will be the object of our realization ? When the intuition will dawn to us ? When in your communion I will enjoy the spiritual wealth with other supporting means, the corn, grain etc.

कहुं धुम्नमिन्द्र त्वावतो नृन् कया धिया करसे कल आगन् ।
मित्रो न सत्य उरुगाय भृत्या अबै समस्य

यदसन्मनीषाः

॥ ४ ॥

O Almighty God, when will you give your splendour (to us), by what procedure and act you make the men desirous of you or like you ? When will you come to us ? You are as true as sun and you are highly praised, When your wisdom tend towards the material cause (Anna) of the collective cosmic order you work out with the protective forces.

प्रेरेय सरो अर्थ न पारं ये अस्य कामे जनिधा इव गमन्
गिरश्च ये ते तुविजात पूर्वानरं

इन्द्र प्रतिशिक्षन्त्यवैः

॥ ५ ॥

O powerful Divinity, you like sun speed up towards their final goal the people who like bride grooms have attain the the desired end of this world and those persons who impart the knowledge of your Vedic speech full of all perfections through the medium of enjoyable means.

मात्रे तु ते सुमिते इन्द्र पूर्वा दौर्मज्मना पृथिवी काव्येन ।

वराय ते घृतवन्तः सुतासुः स्वाद्यन् भवन्तु

पीतये मधूनि

॥ ६ ॥

O Almighty God, your two measures are well-known. The wide heaven is measured with your majesty and the earth with your wisdom. The created things possessing light, the palatable things and that sweet ones are for the protection of excellent you.

आ मध्वो अस्मा असिचक्रमत्रमिन्द्राय पूर्णं स हि सत्यराधाः ।
स बावुधे वरिमन्त्रा पृथिव्या अभि क्रत्वा

नर्यः पौस्वैश्च

॥ ७ ॥

The learned men pours (to fill to the brim) the vessel of honey for this individual spirit (Indra) as he (this spirit) is the worshipper of truth and he is the well-wisher of men. This individual spirit through its wisdom, perseverance increases its power beyond the expanse of earth.

व्यानकिन्द्रः पृतेनाः स्वोजा आस्मै यतन्ते सुख्याय पूर्वीः ।

आ स्मा रथं न पृतेनासु तिष्ठ यं भद्रया

सुमत्या चोदयासे

॥ ८ ॥

Self-refulgent God is pervading the humankind. For His friendliness all the human subjects strive. O Lord, now, may always you have seat in this cycle of cosmos which you carry towards its purpose by your auspicious wisdom.

मृ० ७७ ॥ ऋषिः—वामदेवः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 77

Seer—Vamdevah. Subject-matter-Indrah. Metre—Tristup.

आ सत्यो यातु मध्वो ऋजीषी द्रवन्त्वस्य हरय उप नः ।

तस्मा इदन्धः सुषुमा सुदधमिहाभिपित्वं

करते गृणानः

॥ ९ ॥

Let the righteous, simple-natured and Yajna-performing teacher come to us. Let the men of this teacher run towards us. We prepare nourishing and strength giving food for him. He preaching us establish a close contact with us.

अव स्य शूरावन्तो नान्तेऽस्मिन् नो अद्य सवने मन्दयै ।

शंसात्युक्त्यमुशनेव वेधाश्चिकितुषे असुर्यायि मन्म ॥ १० ॥

O teacher, you are hold enough. You, in this nearest Yajna place, do not hinder our entries for taking pleasure. In this Yajna the chief priest like the learned man pronounces the Mantra of praise for the All-knowledge God who is the well-wisher of living creatures.

कविर्न निष्यं विदयानि साधुन् वृषा यत् सेकं
विपिपानो अर्चात् । दिव इत्या जीजनत्

सप्त कारुणह्वा चिञ्चक्रुर्वयुना गृणन्तः ॥ ३ ॥

When the soul strong enough accomplishing its discriminating powers and drinking of the hidden pour of spiritual knowledge invokes the Almighty Divinity makes the seven vital breaths thus active from the light and grace of God and giving the clue of various knowledge these seven illuminate everything like day-night

स्वर्ग्यद् वेदिं सुदृशीकमर्कैर्महि ज्योतीं रुचुर्यदध वस्तोः ।
अन्धा तमांसि दुर्धिता विचक्षे नृम्यश्चकार
नृतमो अभिष्टौ ॥ ४ ॥

Through that light which has been known as the great wonderful refulgent splendour, by which the learned men shine like day the men of excellence for the sake of beholding of the people dispels away blinding darkness of ignorance.

ववक्ष इन्द्रो अर्भितमृजीप्युमे आ पंग्रौ रोदसी महित्वा ।
अतश्चिदस्य महिमा वि रेच्यमि यो विश्वा
शुर्वना वभूव ॥ ५ ॥

The All-impelling God spreads immensely. He with his pervasiveness has filled the twain of haven and earth. His majestic power extends even beyond. He is He who exceeds all the worlds in greatness.

विश्वानि शक्रो नर्योणि विद्वानपो रिरिच सखिभिर्निकामैः ।
अश्मानं चिद् ये विभिदुर्वचोभिर्ब्रजं
गोमन्तमुशिजो वि बन्धुः ॥ ६ ॥

The learned and powerful preceptor with the friends of decided ends spreads all the actions of human well-being. The most enlightened ones who through their speeches have broken the rocky impact of ignorance have found and opened the path of Vedic knowledge.

अपो वृत्रं वन्निवांसं पराङ्मन् प्रावत् ते वज्रं पृथिवी सचेताः ।
प्राणींसि समुद्रियाप्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

O daring bold one, you are watchful and aware. You smite the cloud obstructing waters. This earth obeys your ruling command. You becoming the lord of the world send forth the waters of the ocean with your power.

अपो यदद्रिं पुरुहूत दर्दराविर्भुवत् सरमा पुन्यं ते ।
स नो नेता बाज्रमा दर्षि भूरि गोत्रा
रुजबाङ्गिरोभिर्गुणानः ॥ ८ ॥

O Almighty God, you are invoked by many. When you cleave the waters from cloud the power of sun (Sarma) makes your eternal power manifested. You as our leader breaking the clouds and being praised by men of austerity grace us with vigour.

सू. ७८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 78

Seer—Shanyuh. Subject—matter—Indrah. Metre—Gayatri.

तद् वो गाय सुते सचा पुरुहूताय सत्त्वेने ।

शं यद् गवे न शाकिने ॥ ९ ॥

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अथर्ववेदः

O people, for your sake you sing together in the praise of Almighty God who is powerful, bold and invoked by many, that praise which now, may always be auspicious for the earth.

न धा वसुनि यमते दानं वाजस्य गोमतः ।

यत् सीमुप श्रवद् गिरः

॥ २ ॥

He, all-abiding one does not withhold his bounty of power and wealth blessed with cattle when he hears of our invocations.

कुबित्तस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।

शचीभिरप नो वरत्

॥ ३ ॥

Almighty God, the smiter of clouds opens for the man of various riches the stall of cows and for us throws open the entrance of blessedness with his omniscience and powers.

सू० ७६ ॥ ऋषिः—१ (पूवाधस्य) शक्तिः; १ (उत्तराधस्य) २ वसिष्ठः (शटायनके); १-२ वसिष्ठः (तान्दके) ॥ देवता—इन्द्रः ॥ छन्दः—वाहंतः प्रगाथः (वृहती + सतोवृहती) ॥

HYMN 79

Seer—1 Shaktih (of first part); 1 Vasisthah (of second part); 2 Vasistha (Shatyayanake); 1-2 Vasistha (Tandke) Subject-matter—Indrah. Metre—Barhatah Pragathah (Brihati Satobrihati).

इन्द्र कर्तुं न आ भर पिता पुत्रेभ्यो यथा ।

शिक्षां नो अस्मिन् पुरुहूत यामनि

जीवा ज्योतिरशीमहि

॥ १ ॥

O Almighty God, please give us wisdom as father gives wisdom to his sons (and daughters). O much invoked Lord, guide us in our struggle or path. May we living enjoy the light.

मा नो अज्ञाता वृजना दुराप्योऽ माश्विनासो अव क्रमुः ।
त्वया वयं प्रवतुः शश्वतीरपोऽति शूर तरामसि ॥ २ ॥

O bold one grant us that no powerful enemy unknown, malevolent, unhollowed tread us to the ground. May we engaged in effort cross over all the acts and their consequences running on from the time long in duration-with your assistance.

सू० ८० ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—वाहंतः प्रगाथः (वृहती × सतोवृहती) ॥

HYMN 80

Seer—Shanyuh. Subject—matter—Indrah. Metre—Barhatah Pragathah (Brihati & Satobrihati).

इन्द्र ज्येष्ठं न आ भरं ओजिष्ठं पपुर्नि भवः ।

येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिप्र प्राः ॥ १ ॥

O Mighty King, O fair chinned one, O holder of thunder-like weapon. O wondrous one you grant me that name and fame which is enriching, mightiest and excellent and where-with you fill this earth and heaven.

त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हमेह ।

विश्वा सु नो विथुरा पिबुना वसोऽमित्रान्

सुषहान् कृधि

॥ २ ॥

O Ruling one, we among the learned men call for succour to you mighty and ruler of the men. O giver of room to all you turn our troubles to pieces and make our foe-men easy to win.

सू० ८१ ॥ ऋषिः—पुरुहन्मा ॥ देवता—इन्द्रः ॥ छन्दः—वाहंतः

प्रगाथः (वृहती × सतोवृहती) ॥

HYMN 81

Seer—Puruhanma. Subject—matter-Indrah. Metre—
Barhatah Pragathah (Brihatih Satobrihati).

यद् द्याव इन्द्र ते श्रुतं श्रुतं भूमीकृत स्युः ।

न त्वां वज्रिन्सहस्रं स्यान् अनु

न जातमष्ट रोदसी

॥ १ ॥

O Almighty Divinity, you are the holder of thunder bold, had there been a hundred heavens and hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (RoJasi) they all would not have matched you in your grandeur.

आ पराथ महिना वृष्ण्या वृषन् विश्वा शविष्ठु शर्वसा ।

अस्यां अत्र मघवन् गोमति व्रजे वज्रिन्त्रिभिस्तृभिः ॥ २ ॥

O giver of happiness, O Powerfully strong one, O worshipable one, you have expanded all the activities of bravery. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

मू० ८२ ॥ ऋषिः—वसिष्ठः, देवता—इन्द्रः ॥ छन्दः—वाहंतः प्रगाथः
(वृहती × सतोवृहती) ॥

HYMN 82

Seer—Vasisthah. Subject—matter-Indrah. Metre—
Barhatah Pragathah (Brihati Satobrihati)

यदिन्द्र यावत्स्त्वमेतावदहमीशीय ।

स्तोतारमिद् दिधिपेय रदावमो

न पापत्वार्य रार्मीय

॥ १ ॥

O bounteous Almighty God, had I been the lord of abundant riches as you possess as your own I would have supported the devotee and would not have abandoned to him who has sins.

शिष्यमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।

नहि त्वदन्यन्मघवन् न आप्यं

वस्यो अस्ति पिता चन

॥ २ ॥

Says Almighty—each day I enrich the man who prays, in whatsoever place he may be. The devotee says—O worshipable one, there can be no better kinship than that of yours. There can be none else but you as my father.

मू० ८३ ॥ ऋषिः—कथुः ॥ देवता—इन्द्रः ॥ छन्दः—वाहंतः प्रगाथः
(वृहती × सतोवृहती) ॥

HYMN 83

Seer—Shanyuh. Subject—matter-Indrah. Metre—
Barhatah Pragathah (Brihati sato-brihati).

इन्द्र त्रिधातुं शरणं त्रिवर्यं स्वस्तिमत् ।

छुदिर्येच्छ मघवद्भयश्च मह्यं च यावया दिद्युमेभ्यः ॥ १ ॥

O Almighty God, you have given me and the men of riches that comfortable home, the body which possesses three supporting parts head, middle part and legs, which has three powers—the mental, intellectual and corporeal. O Lord of all Yajnas you unite me and these men with light and knowledge.

ये गच्यता मनसा शत्रुमादधुरभिप्रच्यन्ति धृष्णुया ।

अथ स्मा नो मघवन्निन्द्र गिर्वणस्तनुपा अन्तमो भव ॥ २ ॥

O Almighty God, O worshipable Lord, Praiseworthy one even in spite of the men who smite the foes with the mind intending land and cows and who kill the enemies with surpassing power, you are the guardian of my body and you become my nearest one.

मू० ८४ ॥ ऋषिः—मधुछन्दाः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 84

Seer—Madhuchchhandah. Subject—matter-Indrah.
Metre—Gayatri.

इन्द्रा याहि चित्रमानो सुता इमे त्वायवः ।

अण्वीभिस्तनां पुतासः

॥ १ ॥

O Almighty God, you are wonderfully refulgent. These your sons and daughters (the men and woman of the world) pure and clean in deed, wisdom and word with rare qualities always are desirous to attain you. You come to them.

इन्द्रा याहि धियोषितो विप्रजुतः सुतावतः ।

उप ब्रह्माणि वाचतः

॥ २ ॥

O Almighty God, you urged by devotees and known by learned accept the prayers of the priests of Yajna who perform the Yajna and press the Soma for that.

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः ।

सुते दधिष्व नश्चनः

॥ ३ ॥

O Almighty Divinity, O Lord of men and luminous bodies, You speed up the working forces. You accept our prayers and give us grain etc. in this world.

स० ८५ ॥ ऋषिः—१, २ प्रगाथः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः

छन्दः—बार्हतः प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 85

Scer—1, 2 Pragathah; 3, 4 Medhyatithih. Subject-matter- Indrah. Metre-Barhatah Pragathah (Brithati Satobrihati).

मा चिदन्यद् वि शंसत सखायो मा रिषण्यत ।

इन्द्रमित् स्तोता वृषणं सचा सुते मुहुर्कथा च शंसत ॥ १ ॥

O Ye friends, you do not do the prayer of others except the prayer of Almighty God and do not suffer from pains. In this world you all united together praise Almighty God alone who is the bestower of happiness and pray Him again and again.

अवक्रक्षिणं वृषभं यथाशुरं गां न चर्षणीसहम् ।

विद्वेषणं संवननोऽभयंकरं मंहिष्ठमुभयाविनम्

॥ २ ॥

You pray Him who controls all and attracts towards Him, who is always young like a bull, who like sun is chastiser of those men who do bad actions, who is opposed to evils, who is worshipable, who is the embodiment of punishment and mercy, who is excellent and the protector of friend and foe and animate and inanimate world.

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊनये ।

अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥ ३ ॥

O Almighty God, though these men for their protection pray you in various ways yet our this prayer may be always and all the days the disseminator of your glory.

वि तर्त्यन्ते मघवन् विप्रश्चितोऽर्यो विपो जनानाम् ।

उप क्रमस्व पुरुषमा भर बाजं नेदिष्ठमतये ॥ ४ ॥

O Almighty God, the men for wisdom, men of industry and the man of initiative among people cross over the worldly miseries. O Divine Power, you come near me for my security and give me the vigour of various mode and form.

सू० ८६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 86

Scer—Vishvamitrah. Subject-matter-Indrah. Metre-Tristup.

ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमादे आशू ।

स्थिरं रथं सुखमिन्द्राधितिष्ठत ज्ञानं विद्वौ

उप याहि सोमम्

॥ १ ॥

I, the mystic in the state of communion with God unite with God your mind and intellect (Hari) which are friend, swift and yoked with knowledge. O Indra, the master of body and limbs, you mounting this comfortable firm chariot of

body and knowing all its aspect as celebrated one in knowledge you attain God, who is the creator of all.

सू० ८७ ॥ ऋषिः—वासिष्ठः ॥ देवता—१-६ इन्द्रः, ७ इन्द्रावृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 87

Seer—Vasisthah. Subject-matter 1-6 Indrah; 7 Indra-Brishapati. Metre-Tristup.

अश्वर्यवोऽरुणं दुग्धमंशुं जुहोतनं वृषभाय क्षितीनाम् ।
गौराद् वेदीयां अवपान्मिन्द्रो विशादेद्याति

सुतसोममिच्छन् ॥ १ ॥

O Ye priests you offer the milked out available share of juice to the strongest one of the subjects. The mighty ruler who knows every thing more then the doer at every day desiring the Soma, pressing man comes to him.

यद् दक्षिणे प्रदिवि चार्वक्षं दिवेदिवे पीतिमिदस्य वक्षि ।
उत हृदोत मनसा जुषाग उशर्भिन्दु प्रस्थितान्

पाहि सोमान् ॥ २ ॥

O mighty ruler, you praise every day that eatable which you have taken at the time past and you in heart and spirit taking into use the offered Soma-juices and liking again preserve them.

जज्ञानः सोमं सहसे पपाथ प्र ते माता मृद्धिमानमुवाच
एन्द्रं पप्रार्थोर्वेन्तरिधं युधा देवेभ्यो वरिवक्षक्यं ॥ ३ ॥

O ruler, you assuming your emergence have drunk the Soma-juice for gaining vigour and strength. Your mother says of your promising greatness. O mighty one, you by your activity and venture (Yudha) have filled up the vast sky and have attained valuable wealth for the learned men.

यद् योधया महतो मन्यमानान् साधाम् तान् बाहुभिः

शाशदानान् । यद्वा नृभिर्हृत इन्द्राभियुष्यायस्तं

त्वयाजि सौभवसं जयेम ॥ ४ ॥

O mighty king, if you make us fight the sharp-natured men arrogating them of their greatness we will subdue them with our arms. If you surrounded by men fight the battle we will conquer the glorious fray with you.

प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मधवा या चकारं
यदेददेवीरसंहिष्ट माया अथाभवत् केवलः

सोमो अस्य ॥ ५ ॥

I admire the previous done deed of mighty ruler and their recent ventures accomplished by him. when he furstrates the deceitful tricks All-creating God becomes his lonely helper.

तवेद विश्वमभितः पश्यन् यत् पश्यसि चक्षसा श्रयस्य ।
गवामसि गोपतिरेक इन्द्र मक्षीमहि

ते प्रयतस्य वस्वः ॥ ६ ॥

O mighty ruler, this is this world of flocks herds which you behold around through the eye of sun. You are the only Lord of cattle and may we enjoy the wealth which you give.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।
घृचं रयिं स्तुवते कीरये चिद् युयं पात

स्वस्तिभिः सदा नः ॥ ७ ॥

O learned men and O mighty ruler, you both have under your possession the wealth in the earth and heaven. You give the riches to worshipping learned devotee of God. You both protect us ever with the means of pleasure and comfort.

सू० ८८ ॥ ऋषिः—वामदेवः ॥ देवता—वृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 88

Seer—Vamdevah, Subject-matter-Brihaspatih. Metre—Tristup.

यस्तुस्तम्भ सहासा वि ज्यो अन्तान् बृहस्पतिस्त्रिषुस्थो रवेण ।
तं प्रत्नासु ऋषयो दीप्यानाः पुरो विप्रा
दधिरे मन्द्रजिह्वम् ॥ १ ॥

The seers possessing maturity in understanding, illuminating, others with knowledge, celebrated with acumen set in front, that fire which has beautiful tongues of flame and which abiding in three localities (the earth, firmament and heaven) as *Brihaspati*, the preserver of sun through the thundering props, the ends of the earth with its powers.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अग्नि ये नस्ततुक्षे ।
पूर्णं सुप्रमदब्धमूर्ध्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥

This *Brihaspati* (the fire) is the preserver of the sun's heat, light and magnetic power (*Brihaspati*). The forces which strengthening the shining flame of this fire expand it for our use are the stimulators of speed. Let this fire preserve its propelling cause which causes moistening which is pervasive indelible and inviolable.

बृहस्पते या परमा परावदत आ तं ऋतुस्पृशो नि वेदुः ।
तुभ्यै स्वाता अंबता अद्रिदग्धा मज्ज
श्रोतन्यभितो विरप्शम् ॥ ३ ॥

Whatever are the powers of this fire at remotest distance touching the law eternal occupy their respective places properly. The wells dug out and filled by clouds pour the pool of water from all sides.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमिन् ।
सुसास्यस्तुविजातो रवेण वि सुस्राश्मिरधमत् तर्मासि ॥ ४ ॥

This fire emerging first in the vast space from the tremendous cosmic rays with the noise of thunder becoming more speedier and having seven tongues of flame and possessing seven rays (in form of sun) dispels the darkness.

स सुष्टुभा स ऋक्वता गुणेन वलं हरोज फलिगं रवेण ।
बृहस्पतिरुसिया इव्यसदः कर्निकदद्
बावशतीरुदाजत् ॥ ५ ॥

This *Brihaspati* (fire) with the help of the luminous swift group of airs and the thundering voice of lightning cleaves the darkening cloud. The fire which accepts the offered libations, thunders out gives rise to shining lightening rays.

पुवा पित्रे विश्वदेवाय वृष्णे युज्ञेर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

For so, let us serve this fire which is the wondrous power of the world, which is the preserver of us and which is strongest one with Yajna, oblation and cereal preparation. May we have offspring, good family and heroes be lord of riches.

सू० ८६ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 89

Seer—Krishnah. Subject-matter-Indrah. Metre—Tristup.

अस्तेव सु प्रतुरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै ।
वाचा विप्रास्तरत वाचमुर्यो नि रामय जरितुः
सोम इन्द्रम् ॥ १ ॥

O praising man, you offer the mighty ruler your laudation with suitable adornment in the way as an archer shoots his arrow afar. You overpower the voice of wicked with your voice and make the mighty king rest beside the Soma-juice.

दोहेन गामुपे शिक्षा सखायं प्र बोधय जरितर्जरमिन्द्रम् ।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय
मघदेयाय शूरम् ॥ २ ॥

O praising man, you draw the mighty ruler, your friend to you like a cow at the time of milking, you make this praise-worthy one alert in his duties and you make this bold one haste to give us the riches even as a vessel filled with treasure to the brim.

किमुक्त्वा त्वां मघवन् भोजमाहुः शिशिहि मां शिश्रयं त्वां शृणोमि
अपनस्वती मम धीरस्तु शक्र वसुविदं
भगमिन्द्रा भरा नः ॥ ३ ॥

O powerful ruling king, why do people call you the guardian? I hear of you to be swift and quick so you quicken me. Let my intelligence be active and bring us the luck that possesses great wealth.

त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्माभासुन्वता
मुख्यं वष्टि शूरः ॥ ४ ॥

O mighty ruler, the people standing in battle invoke you in their fray wherein both the parties claim to be right. He who brings gift makes him comrade as the bold one does not make friend the man who does not press Soma-juice for Yajna.

घनं न स्पन्दं बहुलं यो अस्मै तीव्रान्तसोमोऽजासुनोति प्रयस्वान्
तस्मै शत्रून्सुतुकां प्रातरह्नो नि स्वष्ट्रान्
युवति हन्ति वृत्रम् ॥ ५ ॥

For the sake of him who, the master of corn and grain, like the movable property presses the strong Soma-juices for this

ruler, he bold one throws out, early in the morning his well-weaponed foes and kills the tyrant.

यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्रायं
मघवा कर्ममुस्मे । आराच्छित् सन् भयतामस्य
शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम् ॥ ६ ॥

Let the foemen even afar tremble and must bow all the human glories before this mighty ruler into whom we offer our praises and who strong one accommodates our wishes.

आराच्छत्रुमपे वाधस्व दूरमुग्रो यः शम्भः पुरुहूत तेन ।
अस्मे धेहि यवमुद् गोमदिन्द्र कृषी धियं
जरित्रे वाजरत्नाम् ॥ ७ ॥

O admired by many, O mighty ruler, you with that of your fierce bolt drive to a distance the foe-men from afar. You give us wealth in corn and cattle and make your admirers praise to gain strength and riches in previous metals.

प्र यमन्तर्षसवासो अगमन् तीव्राः सोमा
बहुलान्तास इन्द्रम् । नाहं दामानं मघवा
नि यैसन् नि सुन्वते वदति भूरि वामम् ॥ ८ ॥

The wealthy bold king to whose heart strong Some-juice (the juice of the herbs of Soma-group) giving strength to strong ones and accompanied with thick residue go, does not restrict his bounty to giver of these juices and he gives much wealth to Soma-presser.

उत प्रहमर्तिदीवा जयति कृतमिव श्वघ्नी वि चिनोति कले
यो देवकामो न घनं रुणद्धि समित् तं रायः
सृजति स्वधार्मिः ॥ ९ ॥

At proper time he (the giver of Soma-preparation) wins advantage as a gambler piles his gains. The ruler gives

riches blessed with corns to him who desirous of serving learned men and performing Yajnas does restrict his money.

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे ।

वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we over-come hunger with corn and may we first in rank allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादधायोः ।

इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो

वरिवः कृणोत

॥ ११ ॥

May Brihaspati, the Lord of Vedic speeches protect us from behind, from above and from below region from wicked, may mighty ruler guard us from front side and from the centre and may he like friend to friends vouch-safe accommodation and freedom.

सू० ९० ॥ ऋषिः—भरद्वाजः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 90

Scer—Bharadvajah. Subject-matter-Brihaspatih. Metre Tristup.

यो अद्विभिर् प्रथमजा कृताद्या बृहस्पतिराज्जिरसो हविष्मान् ।

द्विर्बर्हन्मा प्राधर्मसत् पिता न आ रोदसी

वृषभो रोरवीति

॥ १ ॥

Brihaspatih, the fire of the cloud which is the breaker of cluds, which is the first created object and bearer of water, which is the product of cosmic flames and possessor of libations in Yajna, which moves in two ways (shining and thundering) which possesses enormous heat and is our protector and which is pourer of rain and which roars loudly in heaven and earth.

जनाय चिद् य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार ।

घनं वृत्राणि वि पुरो दर्दरीति जयच्छत्रमित्रान्

पुस्तु साहन्

॥ २ ॥

This fire which makes room for the man of activity in the Yajna performed for the Yajnadevas smiting the clouds, breaks their grouping forts, and quelling the residues in battles conquer the foe-like clouds.

बृहस्पतिः समजयद् बर्हनि महो वृजान् गोमतो देव एषः

अपः सिपासन्स्वः प्रतीतो बृहस्पतिर्दन्त्यमित्रमर्कैः ॥ ३ ॥

This wonderous fire conquer wealth and great stalls of cattles (causing rains) and it unchecked pouring pleasant rainy waters dispels by its ihuuder-bold the cloud which is unfavourable to people.

सू० ९१ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 91

Scer—Ayasyah. Subject-matter-Brihaspatih-Metre-Tristup.

इमां धियं सप्तशीर्ष्णीं पिता न ऋतव्रजातां बृहतीमविन्दत् ।

तुरीयं स्विज्जतयद् विश्वजन्योऽयास्य

उक्थमिन्द्राय शंसन्

॥ १ ॥

The performer of Yajna desiring the well-being of world and firm in his intention says :—

I firm in intention and desirous of universal well-being offering the adoration to Almighty God preach my fourth generation this vedic knowledge and speech which contains seven metres, is comprehensive, is produced by God and has been received by my grand-father and father.

ऋतं शंसन्त ऋजु दीर्घ्याना दिवस्पुत्रासो असुरस्य वीराः ।

विम्रं पदमङ्गिरसो दधाना यज्ञस्य धामं
प्रथमं मनन्त ॥ २ ॥

The men of austerity and compitent in the science and procedures of Yajna praising the truth, adopting the easy way of life, possessing dexterity and bold in performing the Yajna and occupying the rank of most wise one give first place to practice of Yajna.

हंसैरिव सखिभिर्वावदङ्गिरश्मन्मया नि नहन्त व्यस्यन् ।
बृहस्पतिरभिकर्त्तुः कदद् गा उत प्रास्तौदुच्चं
विद्वाँ अगायत् ॥ ३ ॥

The master of vedic speech and knowledge with the friend devotees of prayer like swans loosening the rocky hinderances pronounces the vedic verses, proposes the singing of saman and sings.

अबो द्राम्याँ पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ ।
बृहस्पतिस्त्वसि ज्योतिरिच्छन्नुदुसा आकृवि
हि तिस्र आर्बः ॥ ४ ॥

The master of vedic knowledge and speech makes apparent the kind of speeches (known as para, pashyanti and Madhyama) which rest hidden in the races of heart, below the mouth and throat and away from the waiste in the bond of the darkness of ignorance. He desiring to create light in the darkness spread the beams of light and manifests these three.

विभिद्या पुरं श्रयथेमपाचीं निखीणि साकमुदधेरकुन्तत् ।
बृहस्पतिरुषसं सूर्यं गामुर्कं विवेद स्तनयन्निव द्यौः ॥ ५ ॥

Brihaspatih, the fire cleaving the plentiful waters tending below, together with cloud makes apparent the trio of dawn, sun and sun-beams. This thundering finds the lightning luminous like day.

इन्द्रो बलं रक्षितारं दुधानां करेणैव वि चर्कतां रवेण ।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत्
पुणिमा गा अमुष्णात् ॥ ६ ॥

This air cleaves the darkness of cloud (Vala) which keeps concealed water-milking ray through roar like hands and liking the cooperation with the moistening Maruts, the forces of air destroys the cloud and steals away the sun-beams resting hidden.

स ई सत्येभिः सखिभिः शुचदभिर्गोघायसं वि घनसैरददः ।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्धर्मस्वेदेभिर्द्रविणं व्याजिन्त ॥ ७ ॥

This air together with the true, luminous and wealth-giving Maruts cleaves this darkness of cloud which conceals the rays of sun. The air which is the protector of corn with the clouds tending towards rainfall and sending out the drops, brings wealth to people.

ते सत्येन मनसा गोपतिं गा ह्यानासं इषणयन्त घ्नीभिः ।
बृहस्पतिर्मिथोऽवघपेभिरुदुसिया अमुजत स्वयुग्भिः ॥ ८ ॥

These Maruts (the atmospheric winds) restoring the rays of sun with true force and tend to make the sun restored of rays. The sun through the cooperating Maruts protecting each other from odstructive clouds restore out the rays of it the sun.

तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सघस्थे ।
बृहस्पतिं वृषणं शूरसातौ भरेमरे अमु

मदेम जिष्णुम् ॥ ९ ॥

Let us make, this air entirely filled up through our benevolent deeds in the Yajnas performed by heroes. This air roars in atmospheric region like a lion and is over-powering and pourer of the rains.

यदा वाज्रमसन्द् विश्वरूपमा यामरुक्षदुत्तराणि सन्न ।

बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो

विभ्रतो ज्योतिरासा

॥ १० ॥

The sun-beams containing splendour, scattering themselves in all directions, strengthen the sun when this (sun) gives various wealths of grain, rises high in heaven and mounts over the regions of north direction (i. e. when the sun enters in the north-solstice).

सत्यामाशिषं कृणुता वयोधै कीरिं चिद्वयवधुं स्वेभिरेवैः ।

पश्चा मृधो अपं भवन्तु विश्वास्तद् रोदसी

मृणुतं विश्वमिन्वे

॥ ११ ॥

O men of wisdom, for the attainment of grains you fulfil your blessings and protect the devotee of prayers with your knowledge and activities. May all the evils, thereafter, be away from us. O teacher and preacher, you both hear of our calls as you love all.

इन्द्रो मृहा महतो अर्गुवस्य वि मूर्धानमभिनदर्वुदस्य ।

अहुभ्रमिर्मरिणात् सप्त सिन्धून् देवैर्घोषाशुधिबी

प्रावतं नः

॥ १२ ॥

The sun with its power cleaves assunder the head (top) of the cloud retaining waters, smites the cloud and sets the flood of waters flow. May the earth and heaven become the sources of our protection with their wonderful operations.

॥ १२ ॥ ऋषिः—१-१२ प्रियमेधः; १६-२१ पुरुहन्मा ॥ देवता—इन्द्रः

छन्दः—१-३ गायत्री, [४-७, ९-१२ अनुष्टुपः; ८, १३ पङ्क्तिः; १४, १५ बृहती]; १६-२१ बार्हतः प्रगाथः (समा-बृहती + विषमा-सत्रोबृहती)

HYMN 92

Scer—1-12 Priyamedhah; 13-21 Puruhanma. Subject-matter-Indrah. Metre-1-3 Gayatri 4-7, 9-12 anustup; 8-13

Pankti; 14-15 Brihati 16-21 Barhatah Pragathah (Sama-brihati Vishama-Satobrihati)

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे ।

सूनुं सत्यस्य सत्पतिम्

॥ १ ॥

O Man, you, for knowing every thing exactly and accurately adore with vedic verses the Almighty God who is the lord of earth and sun, who is protector of righteous men and who is the initiator of truth.

आ हरयः समृज्जिरेऽरुषीरधिं बृहिर्षि ।

यत्राभि संनर्वाग्मे

॥ २ ॥

The men in the Yajna (Varhisi) have enkindled the fire abaze where we adore and pray.

इन्द्राय गाव अशिरं दुदुहे वज्रिणे मधु ।

यत् सीमुपहरे विदत्

॥ ३ ॥

The Devotees (Gavah) for attaining the Almighty God who holds thunder-bolt milk out favourable knowledge (Madhu) when He finds these devotees in His nearest position.

उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मर्चः पीत्वा संचेवहि त्रिः सप्त सख्युः पदे ॥ ४ ॥

I, the disciple and Indra, the preceptor when reach vast refuge (Griha) of great controlling God drinking the knowledge of twenty one elements of rare body (Sukshma sharira) unite us with the knowledge and happiness of God who is our friend.

अर्चतु प्रार्चतु प्रियमेधासो अर्चत ।

अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत

॥ ५ ॥

O performers and lovers of Yajna and intellect, You sing song of Almighty God like the fort free from fears, praise

Him, adore Him and invoke Him. Let the children supplicate Him.

अथ स्वराति गर्गरो गोघा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥ ६ ॥

Let there be hymn upraised in praise of Almighty God, Let the violin (viol) sound loudly, let the lute send out its voice with might and let the string of bow shrill His song loudly.

आ यत् पतन्त्येन्यः सुदुघा अनपस्फुरः ।
अपस्फुरं गृभायत् सोममिन्द्राय पातये ॥ ७ ॥

When the powers of firm intelligence which mulk out all the desired ends and which possess all good activities, arrive at or develop grasp all-pervading All-creating God for the guard and guidance of soul.

अपादिन्द्रो अपादिग्निर्विश्वे देवा अमत्सत ।
वरुण इदिह क्षयत् तमापो अम्यनिषत् वत्सं
संशिक्षरीरिव ॥ ८ ॥

The mighty sun drinks the waters of this world, also the fire drinks the libations of Yajna and all the cosmic forces fill them with worldly glamour. In all these activities verily Divine power becomes capable and responsible. The subjects of the world worship Him like the cows to their calf.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।
अनुक्षरन्ति काकुर्दं सम्यं सुषिरामिव ॥ ९ ॥

O Divinity, you are the glorious divine power of that of you the seven cases of grammatical operation like one flood of steams flow to the throat of living human-beings.

यो व्यतराणयत् सुयुक्तां उप दाशुषे ।
तुक्वो नेता तदिद् वपुरुषमा यो अमुच्यत ॥ १० ॥

That All-pervading He (God) who creates the moving and well—arranged worldly objects for the enjoyment of the soul (Dashushe), who relieves from all pains the man who is in His close contact and who is sower of seed in matter, is our leader.

अतीदु शक्र ओहत इन्द्रो विश्वा अति दिवः ।
भिनत् कनीन ओदनं पच्यमानं पुरो गिरा ॥ ११ ॥

The mighty powerful Divinity destroys all the obstructive forces at the shining sun cleaves through the cloud smitten by the thundering-bolt.

अर्भको न कुमारकोऽपि तिष्ठन्नवं रथम् ।
स पञ्चमहिषं मगं पित्रे मात्रे विभुक्रतुम् ॥ १२ ॥

As a young child mounts his newly fashioned car so the Almighty God for the sun and for the earth (pitre matre) holds the vast cloud of which serves multirifarious purposes.

आ नू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।
अथ द्युक्षं संचेवहि सहस्रपादमरुषं
स्वस्तिगार्मनेहसम् ॥ १३ ॥

O Lord of home. O possessor of beautiful chins you have mounted on the car of body endowed with all the luminous organs. Let you and all of us attain the self—refulgent Divinity who has thousands of movements, who is all-bliss, free from evils and luminous among all luminaries.

तं वेमित्या नमस्विनु उप स्वराजमासते ।
अथ चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥ १४ ॥

The men devoting them in obeisance of Almighty Divinity for arriving at the destined aim of His attainment and surrendering their spirits in Him repeat their efforts too and thus enjoy the communion with Him.

अनु प्रत्नस्यौकसः प्रियमैवासा एषाम् ।

पूर्वामनु प्रयति वृक्तवर्हिषो द्वितप्रयस आशत ॥ १५ ॥

The men for whom the wisdom and Yajna are dear and who have left the intent and practice of violence and are engaged in doing good among these people, following (command) of the eternal abode of people, the All-abiding God act according to previous course of perseverance.

यो राजा चर्षणीनां याता रथेभिरग्निगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १६ ॥

I praise the Almighty God who is the paramount lord of peoples who is the uninterrupted moving force with His wonderful worlds, who is pre-eminent and queller of all the calamities and slayer of vritra, the cloud.

इन्द्रं तं शुम्भ पुरुहन्मन्वसे यस्य द्विता विधुर्तरि ।

हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ १७ ॥

O man of ignorance-quelling quality, you for aid describe the qualities of that strong God whose two fold action, the mercy and dispensing of justice are manifest on the learned one, whose shining bolt is held by Him for the resistance (Hastaya) of obstructive forces as the sun is held for the light.

नकिष्टं कर्मणा नशद् यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृम्बसमष्टं धृण्वोजिसम् ॥ १८ ॥

None through act and through good Yajna-performances deprived of knowledge attains that Almighty Divinity who works and strengthens the world, who is praised by all, resistless, daring and bold in might.

अषाब्धमुग्रं पृतनासु सासहि यस्मिन् महीरुज्यः ।

सं धेनवो जायमाने अनोनवर्धावः

क्षामो अनोनवः

॥ १९ ॥

The vedic hymn adore Him and also the earth and heaven bow to Him on whose manifestation the grand celestial and terrestrial bodies, bear motion, who is the potent conqueror and invincible in war.

यद् धाव इन्द्र ते श्रुतं श्रुतं भूमीरुत स्युः ।

न त्वा नमिन्सुहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ २० ॥

O Almighty Divinity, you are the holder of thunder-bolt. Had these been a hundred heavens and a hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rods) would not have matched you in your grandeur.

आ पंप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शर्वसा ।

अस्माँ अंब मधवन् गोमति

व्रजे वज्रिञ्चित्रार्थिरुतिभिः

॥ २१ ॥

O giver of happiness, O powerfully strong one, O worshipable one, you have expanded all the activities of bravery. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ६३ ॥ ऋषिः—१-३ प्रगाथः ४-८ देवजामयः ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

HYMN 93

Scer—1-3 Pragathah, 4-8 Devajamayah. Subject matter-Indrah, Metre-Gayatri.

उत् त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः ।

अव ब्रह्मद्विषो जहि

॥ १ ॥

O holder of thunder, may our hymns or set of praises give great delight. You display your bounty. You drive off them who are opponent of prayer and knowledge.

पदा पर्णिराघसो नि बाघस्व मुहौ असि ।
नहि त्वा कश्चन प्रति ॥ २ ॥

O Almighty God, you are mighty. There is none to equal you, You abstract the fowl play of the parsimonious men the unrighteous ones by your word (Pada), the vedic knowledge.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।
त्वं राजा जनानाम् ॥ ३ ॥

O Almighty God, you are the Sovereign of the people and rules over those things which are produced and also the things which are not produced or created but eternal.

ईह्यन्तीरपस्युव इन्द्रं जातमुपासते ।

भेजानासः सुवीर्यम् ॥ ४ ॥

The subjects (of the world) acquiring knowledge, desiring to perform good acts and attaining the excellent power have communion with Almighty God who is manifest in the world.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।

त्वं वृषन् वृषेदसि ॥ ५ ॥

O Almighty God, you are mighty one are strong one You are evinced and manifest from your strength, victory and power.

त्वमिन्द्रासि वृत्रहा व्यङ्गन्तरिक्षमतिरः ।

उद् धामस्तम्ना ओजसा ॥ ६ ॥

O Almighty God you are the dispeller of darkness (ignorance), you have spreaded the firmament and you have uphold the heaven with you might.

त्वमिन्द्र सजोषसमर्क विभर्षि बाहोः ।

वज्रं शिशान ओजसा ॥ ७ ॥

O Almighty Divinity, you whetting the thunder-bolt with might and you hold the lightning that properly suits to you.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा ।

स विश्वा भुव आरभवः ॥ ८ ॥

O Almighty God, you are preeminent over all creatures by your strength and vigour. You pervade all that exists.

सू० ६४ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—१-३, १०, ११
त्रिष्टुप्; ४-९ जगती ॥

HYMN 94

Scer—Krishnah. Subject-matter-Indrah. Metre-1-3, 10, 11 Tristup ; 4-9 Jagati.

आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुर्विष्मान् ।

प्रत्वक्षाणो अति विश्वा सहास्यपारेण
महता वृष्ण्येन ॥ १ ॥

Let the sovereign King who is strong active by righteous acts, who is over-powerer of all the conquering forces with his great vigorous unlimited power come to us for our pleasure.

सुष्ठामा रथः सुयमा हरीं ते मिम्यक्ष वज्रो नृपते गर्भस्तौ ।

शीर्षे राजन्सुपथा याद्वर्वाह्वं वर्धाम
ते पृपुषो वृष्ण्यानि ॥ २ ॥

O mighty ruler, your chariat is firm-seated, your horses are submissive and easily managed and your hands hold the weapon firmly grasped. O King, you are the ruler of people, you come quickly before us and we will increase your protective power.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषासं एनम् ।

प्रत्वक्षसं वृषमं सत्यशुष्ममेमस्मत्रा सधमादौ वहन्तु ॥ ३ ॥

Let the bearers of king who are strong enough, active and co-participants in enjoyment, bring amongst us this king who is the sovereign of men, holder of thunder like weapon, mighty, bigorous, possessor of conquering might and endowed with real vigour.

एवा पतिं द्रोणसाचं सचैतसमूर्जं स्कम्भं वरुण आ वृषायसे ।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा
केनिपानामिनो वृधे ॥ ४ ॥

O ruler, thus, you work like a bold one in support of the man who is supporter, full of knowledge and pillar of the vigour. You prepare your energies and collect that vigour in you and like the master you stand for the progress of wise men.

गमन्तस्मे वमून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः ।
त्वमीशिषे सास्मिन्ना सत्सि बहिर्ध्वनाधृष्या
तव पात्राणि धर्मणा ॥ ५ ॥

May the valuable wealth, so will I pray, come to us. You come to the Yajna of the men performing Yajnas, you are the ruler of people, you sit on this grass-seat and your protective powers are violable according to the command of religious law.

पृथक् प्रायन् प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा ।
न ये शेकुर्यद्वियां नार्वमारुहमीमैव
ते न्यविशन्तु केपयः ॥ ६ ॥

The most prominent devotees of Divine adorations advance onward in various walk of life and they perform the deeds of tremendous difficulties and consequences. They who could not succeed to ascend the ship of righteous deed, intent and purpose, sink down in desolation trembling with alarm

एवैवापागपरे सन्तु दूदयोश्च येषां दुर्युज आयुयुजे ।
इत्या ये प्रागुपरे सन्ति दावने पुरुणि
यत्र वयुनानि भोजना ॥ ७ ॥

In this way others who are evil-minded be left desolated. They whose incontrollable organs have come to control be placed in good position and they who are to surrender them in resignation of worldly attachments in which are performed man good deeds and are possessed of many supporting means enjoy great delight in the world.

गिरिर्जान् रेजमानां अन्वारयद् द्यौः क्रन्दन्तरिक्षाणि कोपयत्
समीचीने धिषणे वि ष्कमायति वृष्णः

पीत्वा मदं उक्थानि शंसति ॥ ८ ॥

Almighty self-refulgent Divinity (Dyauh) supports the quickly moving clouds, He illuminates the luminaries the celestial space, He holds firm the twain of earth and sun connected with each other and He guarding the strong forces preaches (reveals) the vedic speech enjoying His blessedness.

इमं विमर्षिं सुकृतं ते अङ्कुशं येनारुजासि मघवच्छफारुजः
अस्मिन्त्सु ते सर्वेने अस्त्वोक्तं सुत इष्टौ
मघवन् बोध्याभगः ॥ ९ ॥

O Almighty Divinity, I bear in to action your control that initiates in doing good undoing evils and through which you punish the men intending to trouble others. Under your this control there be my abode. O Bounteous Lord in the Yajna arranged you know our intentions.

गोभिष्टरेमामेति दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा अनान्यस्माकेन
वृजनैना जयेम ॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we, first in rank, allied with princes acquire possessions with our own exertions.

बृहस्पतिर्नः परि पातु पश्चादुत्तरस्मादधरादधायोः ।

इन्द्रः पुरस्तादुत्तरं मभ्यतो नः सखा सखिम्यो

वरिवः कृणोतु

॥ ११ ॥

May Brihaspati, the Lord of vedic speeches protect us from behind, from above and from below region from wicked may mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

मृ० ६५ ॥ ऋषिः—१ गृत्समदः; २-४ सुदाः ॥ देवता—इन्द्रः ॥ छन्दः—१ अष्टिः; २-४ शक्वरी ॥

HYMN 95

Seer—1 Gritsamadah ; 2-4 Sudah. Subject—matter-Indrah. Metre—1 Ashtih ; 2-4 Shakvari.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तुपत् सोममपिबुद्

विष्णुना सुतं यथावशत् ।

स ईममाद् महि कर्म कर्तवे महामुरुं सैनं सश्वद् देवो

देवं सत्यमिन्द्रं सत्य इन्दुः

॥ १ ॥

The man of sharp understanding power who is great in attainments being satisfied in his three kinds of progresses (the physical, social and spiritual) drinks the Soma-juice mixed with barley pressed by a man of comprehensive knowledge (Vishnu) and as he desires this Soma-juice gladden the great man of long standing to perform the great deed and that man pious, truthful and possessor of wondrous powers attains the unity with this Almighty God who Himself is truthful.

प्रो ध्वंसै पुरोरथमिन्द्राय शूषमर्चत ।

अभीर्के चिदु लोककृत् संगे समत्सु इन्द्रास्माकं बोधि

चोदिता नमन्तामन्यकेषां ज्याका अधि धन्वसु ॥ २ ॥

O people, you appreciate the power of this mighty ruler which makes the strength of foe-men vanish and set the chariot in the foremost place. He gives us room and encourages us in closest place, in get together and in the battles. He has been known as the dispeller of foe men. Let the weak bow-strings of wicked break upon the bow.

त्वं सिन्धूरवासुजोऽधराचो अहर्निम् ।

अश्वशुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ध्वजामहे

नमन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ३ ॥

O mighty ruler, you have made the stream flow down, you have destroyed the mortifying trouble, you have become foeless, you preserve the grain produced in water and we embrace that of you. Let the weak bow strings of wicked break upon bow.

वे शु विश्वा अरातयोऽर्यो नशन्त नो धिर्यः ।

अस्तासि शत्रवे वृधं यो न इन्द्र जिघांसति या ते रातिर्दिर्वसु

नमन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ४ ॥

Let all our miseries and bad designs be destroyed, you, O mighty ruler, chast bolt upon that foe who desires to kill us and your generous bounty gives us wealth. Let the weak bow-strings of wicked break upon bow.

मृ० ६६ ॥ ऋषिः—१-१० पूरणः; ६-९ ब्रह्मा च, भृग्वज्जिरात्र, १०

ब्रह्मा च; ११-१६ रजोहाः; १७-२३ ब्रह्मा; २४ प्रचेताः ॥ देवता—१-५

इन्द्रः; ६-१०, १७-२३ यक्ष्मनाशनम्, ११-१५ गर्भदाषनाशनम्; २४

दुःश्वप्न-नाशनम् ॥ छन्दः—१-८ त्रिष्टुप्; ९ शक्वरीगर्भा जगती; १०-

१८ अनुष्टुप्; १९ ककुम्भत्यनुष्टुप्; २० चतुष्टुप् श्रुतिगुणिक; २१

उपरिष्ठाद् विराद् बृहती; २२ उष्णिगर्भा निचूवनुष्टुप् २३ पथ्यापङ्क्तिः;
[२४ अनुष्टुप्] ॥

HYMN 96

Scer—1-10 Puranah ; 6-9 Brahma cha ; Bhriguangira-
sacha ; 10 Brahmacha ; 11-16 Rakshohah ; 17-23 Brahma ;
24 Prachetah Subject-matter-1-5-Indrah ; 6-10, 17-23
Yakshmanashanam 11-17 Garbha-doshanashanam : 24
Duhsvappnanashanam. Metre-1-8 Tristup ; 9 Shakvarigarbha
Jagati ; 10-18 Anustup ; 19 Kakummatyanustup ; 20
Chatuspada Bhurigushnik ; 21 Uparistad Virad Brihati ; 22
Ushnigarbha Nichridanustup ; 23 Pathyapanktih ; 24
Anustup.

तीव्रस्याभिव्यसो अस्य पाहि सर्वथा वि हरीं इह मुञ्च ।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्
तुभ्यमिमे सुतासः ॥ १ ॥

O mighty ruler, you drink this strong draught of this cerial
preparation, unyoke your horses which may carry all the
chariots, let not other Yajmanas slay you, as for you there
are juices of Soma kept ready.

तुभ्यं सुतास्तुभ्यं सोत्वासस्त्वां गिरः श्रान्या आ ह्वयन्ति ।
इन्द्रेदमव सर्वं जुषाणो विश्वस्य विद्रौ
इह पाहि सोमम् ॥ २ ॥

O mighty ruler, juices of herbs effused are yours and yours
are also the juices to be pressed, our resonant praise songs
invite you, O mighty one pleased with this Yajna and
knowing all of the worldly affairs come hither and guard
the kingdom (Soma).

य उशता मनसा सोमस्मै सर्वदुदा देवकामः सुनोति ।
न गा इन्द्रस्तस्य परा ददाति
प्रशस्तमिच्चारुमस्मै कृणोति ॥ ३ ॥

The mighty ruler does not crushes out the voices of the man
who desiring to be Deva, the wonderful one effuses soma-
juice with devoted mind and yearning heart for this king
and he treats him (the presser of soma) well.

अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम् ।
निररन्तौ मुषवा तं दधाति ब्रह्मद्विषो
हन्त्यनानुदिष्टः ॥ ४ ॥

The mighty ruler becomes clearly favourable to this man
who like a rich man presses soma juice for him. He supports
the man (pressor of juice) in his bended arms and slays him
who stands against God and knowledge-

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तुवा उ ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र
त्वा शुनं हवेम ॥ ५ ॥

O mighty ruler, we desiring horses, desiring land, desiring
grain call on you to come to us. O strong one, may we
occupying proper place in your good intention easily call
on you.

मुञ्चामि त्वा हविषा जीवनाय कर्मज्ञातयस्मादुत राजयस्मात् ।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी
प्र मुमुकमेनम् ॥ ६ ॥

O man, I, the physician set you free by this medicinal
oblatory preparation from the unknown decline and from
consumption for your life. Let the electricity and fire free
him from rehenumatic affection if it has grasped this man.

यदि क्षितायुर्येदि वा परेतो यदि मृत्योरन्तिकं नीति एव ।
तमा हरामि निश्चेत्तेरुपस्थादस्पाशमेनं शतशरदाय ॥ ७ ॥
Be his days ended, be he in a serious condition and be he
brought to death already I, the physician bring him out of
the lap of destruction and save him to live a life lasting a
hundred autumns.

सहस्राक्षेण शतवीर्येण शतायुषा इविषाहर्षमेनम् ।

इन्द्रो यथैनं शरदो नयात्यति विश्वस्य

दुरितस्य पारम्

॥ ८ ॥

I have restored him to health with the medicine named shatavirya which has hundred-powered potency, thousand-powered potency and has the power to make one lead the life of hundred years. Let the mighty physician lead him safe for a hundred autumns and to the farther shore of disease and pains

शतं जीव शरदो वर्षमानः शतं हेमन्ताञ्छतमु वसन्तान् ।

शतं त इन्द्रो अग्निः सविता बृहस्पतिः

शतायुषा इविषाहर्षमेनम्

॥ ९ ॥

O man, you increasing your strength live a hundred autumns live through a hundred springs and a hundred winters. Let electricity, fire, sun and air through the medicine lasting hundred years' life restore him for hundred autumns.

आहर्षमविदं त्वा पुनरागाः पुनर्णवः ।

सर्वाङ्ग सधं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ १० ॥

So I have found and rescued you O man and you have now returned with renewed youth. O you fit in whole of your members I have restored for you the sight and all the life,

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामिदः ।

अमीवा यस्ते गर्भं दुर्णामा योर्निमाशये ॥ ११ ॥

Let the fire killing the germs attaining power with medicine (Brahmana) dispel the germ of disease named as Durnama which rests in grasping womb.

यस्ते गर्भममीवा दुर्णामा योर्निमाशये ।

अग्निष्टं ब्रह्मणा सह निष्कृव्यादमनीनश्च ॥ १२ ॥

Let the fire with the aid of medicine and treatment destroy that flesh-eating germ which known as Durnama, bearing malignancy has found place in your grasping womb.

यस्ते हन्ति पतयन्तं निषत्सुं यः सरीसृपम् ।

जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १३ ॥

O Woman, I the physician drive away from here that germ of disease which destroys the sinking semen-seed, the settled seed and the moving embryo and which kills the born babe.

यस्ते ऊरू विहरत्यन्तरा दम्पती शयै ।

योनिं यो अन्तररेच्छिह तमितो नाशयामसि ॥ १४ ॥

I, the physician ex:crminate that germ of disease which divide your legs, which being a third lies between the married pair and which penetrates and licks your side.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।

प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १५ ॥

I, the physician exterminate from here that germ of disease which rests with you in borrowed form of brother, lover and husband and destroys your progeny.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।

प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १६ ॥

I, the physician exterminate even that germ of disease which through darkness, or sleep deceive you, lies down by you and destroys your progeny.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।

यस्मै शीर्षण्यं मुस्तिष्काञ्जिह्वाया वि बृहामि ते ॥ १७ ॥

O patient, I, the physician drive away disease from your eyes, from your nostrils; from your ears, from your chin, from your head and brain and tongue.

ग्रीवाम्यस्त उष्णिहाभ्यः कीकसाभ्यो अनुक्यादि ।

यस्मै दोषण्यं मसाम्यां बाहुभ्यां वि बृहामि ते ॥ १८ ॥

I drive away disease from your necktendons and neck, from the breast-bones and from the spine, from shoulders and from upper lower arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वोभ्याम् ।

यक्ष्मं मर्तस्नाभ्यां प्लीहो यकनस्ते वि बृहामसि ॥ १९ ॥

I drive away disease from viscera and all within, from rectum, from the heart, from kidneys, liver and from spleen.

अन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।

यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि बृहामि ते ॥ २० ॥

I drive away disease from intestines from rectum from bowls, from stomach from sides and side voids.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्विभ्यां प्रपदाभ्याम् ।

यक्ष्मं भसुवः श्रोणिभ्यां भासदं भंससो

वि बृहामि ते

॥ २१ ॥

I drive away disease from thighs, from knee-caps, from heels and from the fore part of feet, from hips, from stomach and from groin.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।

यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि बृहामि ते ॥ २२ ॥

I drive away disease from what is voided from within from fingers, from hair, from nails, from all your self and from top to toe, from bones, from marrows, from nerves and from veins.

अङ्गेऽङ्गे लोमिन्लोमिन् यस्ते पर्वणिपर्वणि ।

यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीवर्हेण

विष्वञ्चं वि बृहामसि

॥ २३ ॥

I drive away disease from every member of the body, from every hair, from every joints and drive away infection from

skin and all disease through the endeavour of the men possessing the knowledge of rare things.

अपेहि मनसस्पृते पक्काम पुरश्चर ।

पुरो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः ॥ २४ ॥

Let this dream having its impact on mind depart and vanquish away. Let destruction be seen away from us. The mind of living man has manifold activities.

सू० १७ ॥ ऋषिः—कलिः ॥ देवता—इन्द्रः ॥ छन्दः—१; २ बार्हतः
प्रगाथः (बृहती + सतोबृहती); ३ बृहती ॥

HYMN 97

Seer—Kali. Subject-matter—Indrah. Metre—1-2
Barhatah Pragathah (Brihati Satobrihati); 3 Brihati.

वयमेनमिदा ह्योऽपीपिमेह वज्रिणम् ।

तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते ॥ १ ॥

We here verily yesterday let this brave man drink the soma-juice. So to day offer him equipped with bolt the pressed juice for his strength, O man you adorn him with the knowledge of what is to hear.

वृकश्चिदस्य वारुण उरामाशिरा वयुनेषु भूषति ।

सेमं न स्तोमं जुजुषाण आ गृहीन्द्र प्र चित्रया धिया ॥ २ ॥

Even the wolf, the savage beast that rends the sheep adhere to the path of his (the brave mans') decrees. So, O mighty ruler, you graciously accepting this our praise come to us with wondrous thought.

कद्रु न्वः स्याकृतमिन्द्रस्यास्ति पौंस्यम् ।

केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥ ३ ॥

What are those manly deed of vigour and admiration that this mighty ruler has not done ? Who has not heard his glorious title as the Vritra-slayer from his inception ?

मू० ६८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बाहुतः प्रगाथः
(बृहती × सतोबृहती) ॥

HYMN 98

Seer—Shanyuh; Subject-matter-Indrah. Metre-
Barhatah Pragathah (Brihati Satobrihati).

त्वाभिद्धि हवामहे साता वाजस्य कारवः ।

त्वां वृत्रेभिन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्धतः ॥ १ ॥

O Almighty God, we the men of wisdom and action in attainment of wealth call you only. O protector of good men, people call you in the war and the men of horses in their races and travels call you,

स त्वं नश्चित्र वज्रहस्त धृष्ण्या मह स्तवानो अद्रिषः ।

गामर्धं रथ्यमिन्द्र सं किर सुत्रा वाजं न जिग्युषे ॥ २ ॥

O Wondrous one, O holder of thunder-bolt, O lord of cloud and mountains, O Almighty God, that you being adored by men give us the horses to pull chariot and kine as the victorious man is given grain and wealth.

मू० ६९ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहुतः
प्रगाथः (बृहती × सतोबृहती) ॥

HYMN 99

Seer—Medhyatithih. Subject-matter-Indrah. Metre-
Barhatah Pragathah (Brihati-Satobrihati).

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।

समीचीनासं ऋभवः समस्वरन् रुद्रा गृणन्त पूर्वम् ॥ १ ॥

O Almighty Divinity, the men in general and the men enlightened with understanding possessing all decencies laud you with vedic hymns for their full protection. O strong one, the men of knowledge and strict discipline of celebrity praise and pray you.

अस्येदिन्द्रो वावृषे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽनु ष्ठुवन्ति पूर्वथा ॥ २ ॥

The Almighty God increases the strength, power etc of this soul born in His all-pervading bliss. The living men today even as of previous sing the praise of that majestic Power of Him.

मू० १०० ॥ ऋषिः—शुमेघः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिग् ॥

HYMN 100

Seer—Nrimedhah. Subject-matter-Indrah-Metre-
Ushnik.

अद्या हीन्द्र गिर्वेण उप त्वा कामान् महः संसृज्महे ।

उदेव यन्त उदभिः ॥ १ ॥

O Almighty God, we send our great wishes before you. O All-praised one, coming like floods followed by floods.

वार्यं त्वा युन्यामिर्वर्धन्ति शूर ब्रह्माणि ।

वावृष्वांसं चिदद्रिषो दिवेदिवे ॥ २ ॥

O mighty Lord, as the rivers swell the ocean so our prayers magnify the glory of yours who is grown in powers every day.

युञ्जन्ति हरीं इषिरस्य गार्गसोरी रथं उरुयुगे ।

इन्द्रवाहा वचोयुजा ॥ ३ ॥

The natural forces with their praiseworthy functioning yoke the electricity and air (Hari) as carrier which are the bearers of powerful actions and disseminators of the words (sounds) with the chariot-linked world of this Divinity lasting for many ages.

मू० १०१ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 101

Seer—Medhyatithih. Subject-matter-Agnih. Metre-
Gayatri.

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्रतुम् ।

॥ १ ॥

We choose to accept in our use this fire which gives motion, which heats the things, which is the means of attaining wealth and which accomplishes the task of this worldly affairs.

अग्निमग्निं हवीमभिः सदा हवन्त विस्पतिम् ।

हव्यवाहं पुरुप्रियम्

॥ २ ॥

O people, you ever take into use this refulgent and impellent fire with oblatory substances. This is the protector of creatures, carrier of oblations and operator of many favourable performances.

अग्ने देवाँ इहा बह जज्ञानो वृक्तवर्हिषे ।

असि होता न ईड्यः

॥ ३ ॥

Let this fire bring the forces receipient of the oblatory substances and this is born for him who spreads the Yajna. This is giver as well as consumer of the world and deserves our praise.

सू० १०२ ॥ ऋषिः—विश्वामित्रः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 102

Scer—Vishvavitrah. Subject-matter-Agnih. Metre—Gayatri.

इडेन्यौ नमस्यस्तिरस्तमांसि दर्शतः ।

समुग्निरिध्यते वृषा

॥ १ ॥

This fire is the subject of studies, praiseworthy it is the means of wisdom, it is the source of rain and this fire dispels away the darkness. This is enkindled for Yajna.

वृषो अग्निः समिध्यतेऽध्वो न देववाहनः ।

तं हविर्धन्त ईडेते

॥ २ ॥

Like a horse this powerful fire which is the carrier of natural forces is enkindled for Yajna. The men having oblations describe the property of it.

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।

अग्ने दीघतं बृहत्

॥ ३ ॥

We, the strong ones keep Ablaze this fire which is powerful and source of energy, great and refulgent.

सू० १०३ ॥ ऋषिः—१ सुदीतिपुरुमीढो; २. ३ भगः ॥ देवता—अग्निः ॥

छन्दः—१, २ बृहती; ३ सतोबृहती ॥

HYMN 103

Scer—1. Sudite-purumidhau; 2, 3 Bhargah. Subject-matter-Agnih. Metre—1, 2 Brihati; 3 Satobrihati.

अग्निमीहिष्वावसे गाथाभिः शीरशौचिषम् ।

अग्निं राये पुरुमीढ्व श्रुतं नरोऽग्निं सुदीतये छदिः ॥ १ ॥

O men of plentiful wealth, you for security with praises describe the powers of fire which has enhanced luminosity. You describe the qualities of fire for prosperity. O people, you take into use the fire known to all for illuminating the house.

अग्न आ याज्ञग्निमिहोतारं त्वा वृणीमहे ।

आ त्वामनक्तु प्रयता हविर्धन्ती यजिष्ठं बहिरासदे ॥ २ ॥

We choose this fire as the source of integration and disintegration. Let it come to our uses with its heating and impellent forces. Let the populaes disciplined and possessing oblatory substances for knowing it entirely take it in to use.

अच्छा हि त्वा सहसः सनो अक्षिरः स्रुचश्चरन्त्यध्वरे ।

ऊर्जो नपातं घृतकैशमीमहेऽग्निं यज्ञेषु पूर्यम् ॥ ३ ॥

In the grand performance of Yajnas the ladles (full of ghee) move frequently to offer oblations to this fire which is present in all the world and is the producer of flames. We praise in

our Yajnas this fire which is the maintainer of force, the centre of light and full of powers.

१०१०४ ॥ ऋषिः—१, २ मेघ्यातिथिः; ३, ४ नृमेघः ॥ देवता—इन्द्रः

छन्दः—बार्हवः प्रगाथः (विषमा- बृहती × समा-सतोबृहती ॥

HYMN 104

Scer—1, 2 Medhyatithih ; 3, 4 Nrimedhah. Subject-matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Sama satobrihati).

इमा उ त्वा पुरुषसो गिरौ वर्धन्तु या मम ।

पावकवर्णाः शुचयो विप्रश्चितोऽभि स्तोमैरनुषत ॥ १ ॥

O God, the possessor of plentiful wealth, these prayers which are mine may magnify your glory. The wise men pure and pious shining like flames pray you with the set of prayers.

अयं सहस्रमृषिभिः सहस्कृतः समुद्रैव पप्रथे ।

सत्यः सो अस्य महिमा गृणे शर्वो यज्ञेषु विप्रराज्ये ॥ २ ॥

This Almighty Divinity like the vast space with seers spreads the strengthening ones in thousand ways. His grandeur is true. I in the Yajna which is realm of enlightened persons praise his power.

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।

उप ब्रह्माणि सर्वानानि वृत्रहा परमज्या ऋचीषमः ॥ ३ ॥

May Almighty God who is invoked in all the wars, who is dispeller of ignorance and destroyer of our internal enemies (aversion etc) and who deserves all praise adorn our Yajna and prayers.

त्वं दाता प्रथमो राघसामस्यसि सत्य ईशानकृत् ।

तुविद्युन्मस्य युज्या वृणीमहे पुत्रस्य शर्वसो महः ॥ ४ ॥

O Almighty Divinity, you are the first and best of all in sending bounteous gifts and you are true administrative power. We accept the alliance of the mighty son of strength which bears spreading fame.

सू० १०५ ॥ ऋषिः—१-३ नृमेघः; ४, ५ पुष्कन्मा ॥ देवता—इन्द्रः ॥
छन्दः—१, २, ४, ५ बार्हवः प्रगाथः (१, ४ बृहती, २, ५ सतोबृहती);
३ बृहती ॥

HYMN 105

Scer-1-3 Nrimedhah ; 4-5 Puruhanma. Subject-matter-Indrah. Metre-1, 2, 4, 5 Barhatah Pragathah (1, 4 Brihati, 2, 5 Satobrihati) ; 3 Brihati.

त्वमिन्द्र प्रतृतिष्वभि विश्वा असि स्पृघः ।

अशस्तिहा जनिता विश्वतरसि त्वं तूर्य तरुयतः ॥ १ ॥

O mighty ruler, you in battles are the subduer of all hostile encountering bands. You are the father of the subject. You all-conquering cancelling the curse are the victor of the vanquisher.

अनु ते शुष्मं तुरयन्तमीयतुः धोणी शिशुं न मातरा ।

विश्वास्ते स्पृघः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वेसि ॥ २ ॥

O mighty ruler, the heaven and the earth cling close to your victorious might as father and mother to their child. When you attack the powerful enemy (vritra) all the hostile rivals shrink and faint at your wrath.

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।

आशुं जेतारं हेतारं रथीतममर्तुतं तुग्यावृधम् ॥ ३ ॥

O people, you for your security go to the mighty ruler who is mature in age and thought, who attacks and whom none may attack, who is inciter, swift, victorious, best of charioteers and Vanquished strengthener of the man who rends the enemies.

यो राजा चर्षणीनां याता रथैभिरघ्निगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ ४ ॥

I praise the Almighty God who is the paramount lord of people, who is uninterrupted moving force with His

wonderful words, who is pre-eminent and quell of all the calamities and slaver of vritra, the cloud.

इन्द्र तं शुम्भं पुरुदन्मन्वसे यस्य द्विता विघ्नर्ति ।

इस्तायु वज्रः प्रति धायि दर्शतो महो दिवे न घ्न्यः ॥ ५ ॥

O man of ignorance-quelling quality, you for aid described the qualities of that strong God whose two-fold action, the mercy and dispensing of justice are manifest on the learned one, whose shining bolt is held by Him for the resistance of obstructive forces as the sun is held for the light.

सू० १०६ ॥ ऋषिः—गोषुक्त्यश्वसुक्तिनौ ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 106

Seer-Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तव त्पदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम् ।

वज्रं शिशाति ध्रिषणा वरेण्यम् ॥ १ ॥

To that lofty energy of yours, your strength and your intelligence and your thunder-bolt for which we long your vedic speech and knowledge make keen.

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः ।

त्वामापः पर्वतासश्च दिन्विरे ॥ २ ॥

O Almighty God, the heaven and earth magnify your perseverance and fame. The waters and mountains please you.

त्वां विष्णुर्वृहन् क्षयो मित्रो गृणाति वरुणः ।

त्वां शर्षो मदत्यनु मारुतम् ॥ ३ ॥

O Almighty God, the great powerful sun, the air and water magnify your glory. The human strength follows your command.

सू० १०७ ॥ ऋषिः—१-३ वत्सः; ४-१२ वृहदिवोऽवर्षा; १३, १४ ब्रह्मा;

१५ कुत्सः ॥ देवता—१-१२ इन्द्रः; १३-१५ सूर्यः ॥ छन्दः—१-३ गायत्री; ४-१२, १४, १५ त्रिष्टुप्; १३ आर्षो पङ्क्तिः ॥

HYMN 107

Seer—1-3 Vatsah ; 4-12 Brihaddivo Atharva ; 13, 14 Brahma ; 15 Kutsah. Subject matter-1-12 Indrah ; 13-15 Suryah. Metre-1-3 Gayatri ; 4-12, 14, 15 Tristup ; 13 Arshi Panktih.

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।

समुद्रायैव सिन्धवः ॥ १ ॥

All the subjects and people bow down to His wrath as rivers bend them to sea.

ओजस्तदस्य तित्विष उमे यत् समवर्तयत् ।

इन्द्रश्चर्मैव रोदसी ॥ २ ॥

The power of Almighty God shines brightly when he brings together the heaven and earth (in their respective place) like a skin

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।

शिरो बिभेद वृष्णिना ॥ ३ ॥

The Almighty God with his powerful thunder-bolt of hundred knots sever the head of fiercely moving water-restraining cloud.

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषु नृम्याः ।

सद्यो जज्ञानो नि रिणाति शत्रूननु

यदेनं मदन्ति विश्व ऊर्माः ॥ ४ ॥

This Supreme Being along is pre-eminent power in all the worlds and from his efficiency springs up powerful sun with splendid valour. As soon as it comes into existence it overcome the forces working contrarily as all the protective forces co-operate it.

वावृधानः शर्वसा भूर्वोजाः शत्रुर्दासाय भियसे दधाति ।

अव्यनच्च व्यनच्च सस्ति सं ते नवन्त

प्रमृता मदेषु ॥ ५ ॥

Ever being mature with his strength and possessing ample vigour the Almighty God as the smiter (shatru) of cloud strikes fear into *Dasa*, the cloud causing drought or famine. He contains in Him all that moves and that do not move. O Lord, all guarded and supported by you praise you at Yajna.

त्वे ऋतुमपि पृच्छन्ति भूरि द्विर्यदेते विम्वन्त्यूमाः ।

स्वादोः स्वादीयः स्वादुना सृजा समदः

सु मधु मधुनाभि योषीः

॥ ६ ॥

O Almighty Divinity. All concentrate their mental vigour on you. These your protective forces multiply them twice and thrice. O Lord, you blend what is sweeter to sweet with greater sweetness and you bring to emancipated souls this happiness augmented with blessedness.

यदि चिन्तु त्वा घना जयन्तुं रणैरणे अनुमदन्ति विप्राः ।

ओजीयः शुष्मिन्तिस्थिरमा तनुष्व मा त्वा दमन्

दुरेवासः कुशोकाः

॥ ७ ॥

O Powerful, bold mighty God, in you, the winner of all the riches, these learned men are joyful on the occasions of festivity. You spread firmness in the world and the malignant and evil forces can never overpower you.

त्वया वयं शाश्वदे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।

चोदयामि त आयुधा वचोभिः सं ते शिक्षामि

ब्रह्मणा वयांसि

॥ ८ ॥

O Almighty God, we realising great fury of wars smite down the enemies in battles with you. Through your advice I impel my arms. I make my living swift and sharp with your knowledge.

नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।

आ स्थापयत मातरं जिगत्सुमत इन्वत

कर्षराणि भूरि

॥ ९ ॥

O Almighty God, you in that house which is distant and which is near (i. e. the earth and heaven) guard with protection and grain. O men, you establish God who is the mother of all and the most victorious power in your heart and you through Him bring many deeds to completion.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृम्बाणामिनतममाप्स्यमाप्स्यानाम् ।

आ दर्शति शर्वसा भूर्योजाः प्र संक्षति

प्रतिमानं शृश्रियाः

॥ १० ॥

O man of spiritual attainment you pray Almighty God, who is attained by many ways, is most skillful, is supreme amongst superiors and is the wisest of all the wise ones. He most powerful through His power beholds every thing and makes the structure of earth.

इमा ब्रह्म बृहर्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।

महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्

विश्वमर्णवत् तपस्वान्

॥ ११ ॥

The man of broad brilliance and vision, happy with blessedness of God and fore-most in all makes this prayer of Almighty God his own strength. That self-sovereign Divinity abides in the cloud and earth. It is only He who swift and strong pervades the universe.

एवा महान् बृहर्दिवो अथर्वावोचत् स्वां तन्वमिन्द्रमेव ।

स्वसारौ मातरिम्बरी अरिप्रे हिन्वन्ति चैने

शर्वसा वर्धयन्ति च

॥ १२ ॥

Thus, the great, highly enlightened man of firm attitude (Atharva) pronounces his comprehensive prayer and praise to Almighty Divinity alone. In this way, the day and night like two sisters present on the earth and these perfect sun and earth with their power please Him and magnify His glory.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।

दिवाकरोऽति घृन्नेस्तमांसि विशातारीद्
दुरितानि शुक्रः

॥ १३ ॥

Bright, presence of luminous bodies, and the brilliant herald of this sun mounting the celestial regions, makes the day, dispels the darkness and shining in radiance passes over the places hard to traverse.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा
जगतस्तस्थुषश्च

॥ १४ ॥

This wondrous one amongst all the luminous bodies, the sun which is giver of life is the eye, the means of vision for air, water and fire. This sun fills the earth, firmament and heavenly region and is the Atma, the most impellent force of what ever moves and whatever does not move.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते
प्रति भद्राय भद्रम्

॥ १५ ॥

As a man follows a maiden so this sun follows the refulgent dawn. In this, the pious men extend their ages towards benevolent God for gain of good fortune.

सू० १०८ ॥ ऋषिः—गुमेघः ॥ देवता—इन्द्रः ॥ छन्दः—१ गायत्री; २ ककुबुष्णिक्; ३ पुरजणिक् ॥

HYMN 108

Seer—Nrimedhah. Subject-matter-Indrah. Metre-1 Gavatri; 2 Kakubushnik; 3 Pura Ushnik.

त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विश्वर्षणे ।
आ वीरं पृतनापहम्

॥ १ ॥

O Almighty God, you please bring us vigour, riches and hero conquering the battle. O strong one, you are the

observer of all, and possessor of hundred of skills and acts.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूवर्षि ।
अघा ते सुम्नमीमहे

॥ २ ॥

O possessor of hundred powers, O Almighty, O giver of room to all, you are our father and you are also our mother. We wish happiness from you.

त्वां ह्यभिन् पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।

स नो रास्व सुवीर्यम्

॥ ३ ॥

O All-praised, O Possessor of hundred powers, O mighty one. I praise you, the doer of powerful acts. So you grant us heroic might.

सू० १०९ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 109

Seer—Gotamah. Subject-matter-Indrah. Metre-Gayatri.

स्वादोरित्या विष्वतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण स्यावरीर्षणा मर्दन्ति शोमसे
वस्वीरनु स्वराज्यम्

॥ १ ॥

Like the shining rays of the grand sun which drink the water the people having their close contact with strong Almighty God and having spiritual wealth drink the pleasure of God. They for attaining grace and nicely become happy and delighted after attaining blessedness or self-freedom.

ता अस्य पृश्नायुवः सोमं श्रीणन्ति पृश्नयः ।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं

वस्वीरनु स्वराज्यम्

॥ २ ॥

These people desiring close contact, having all inquisitiveness about Indra, the Almighty God bring into maturity Soma,

the knowledge like the loving cows. They having spiritual wealth aim their fatal delighted after attaining blessedness or self-freedom.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।

व्रतान्यस्य सन्धिरे पुरुषि पूर्वचित्तये

वस्वीरनु स्वराज्यम्

॥ ३ ॥

These people conscious of all affairs with great obeisance praise the power of this Almighty Divinity. For attaining the perfect knowledge or the knowledge of previous existence follow His many laws and having spiritual wealth become happy and delighted after acquiring blessedness or self-freedom.

सू० ११० ॥ ऋषिः—श्रुतकक्षः सुकक्षो वा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 110

Seer—Shrutkaksha Sukakshova. Subject-matter—Indrah. Metre—Gayatri.

इन्द्राय मद्ने सुतं परिं शोभन्तु नो गिरः ।

अर्कमर्चन्तु कारवः

॥ १ ॥

Let our voices praise the world (Sutam) of Almighty God All-bliss. May the devotees and priests praise the praise-worthy one.

यस्मिन् विश्वा अधि धियो रणन्ति सुप्त संसदः ।

इन्द्रं सुते हवामहे

॥ २ ॥

In this created world we praise and pray Almighty God in whom all the decencies and seven groups of energy (the Maruts) rest and remain.

त्रिकदुकेषु चेतनं देवासो यज्जयन्त ।

तमिद् वर्धन्तु नो गिरः

॥ ३ ॥

The men of learning and action spread the Yajna imparting awareness of duties in the three *Ashramas* and three *Savanas*. May our praises and voices augment that Yajna.

सू० १११ ॥ ऋषिः—पर्वतः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 111

Seer—Parvatah. Subject-matter—Indrah. Metre—Ushnik.

यत् सोममिन्द्र विष्णावि यद्वा ष त्रित आप्तये ।

यद्वा मरुत्सु मन्दसे समिन्दुभिः

॥ १ ॥

O Almighty God, you, with the rays brings to the people *Soma*, the sun which spreads in three localities (Trite) and is stationed in space (Aptye) and that which remains in Maruts, cosmic forces.

यद्वा शक्र परावर्ति समुद्रे अधि मन्दसे ।

अस्माकमिदं मुते रणा समिन्दुभिः

॥ २ ॥

O mighty one, you with rays bring to us the vital vigaur which remains in far distant atmospheric space and for our sake you roar (through thunder-bolt) in created world (Sute).

यद्वा मि सुन्वतो वृधो यजमानस्य सत्यते ।

उक्थे वा यस्य रण्यसि समिन्दुभिः

॥ ३ ॥

That you are the strengthener of the *Yajmana* who performs Yajna. O Protector of the pious men, you through your powerful worlds preach in the prayer held by this Yajmana.

सू० ११२ ॥ ऋषिः—सुकक्षः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 112

Seer—Sukakshan. Subject-metre. Indrah Metre—Gayatri.

यदद्य कञ्च वृत्रहन्नुदगा अमि सूर्य ।

सर्वं तदिन्द्र ने वशे

॥ १ ॥

O dispeller of ignorance, O impeller of all, O mighty Divinity All that which you pervade and control at present is in your power.

यद्वा प्रवृद्ध सत्यते न मरा इति मन्यसे ।

उतो तत् सत्यमिदं तव

॥ २ ॥

O Protector of all existences, as you think, I shall never die, O mighty one so this your thought is true indeed.

ये सोमांसः परावति ये अवावति सुन्विरे ।

सर्वास्तां इन्द्र गच्छसि

॥ ३ ॥

O Almighty God. you know and pervade all those creations (Somasah) which are created far away and which are created nearer.

सू० ११३ ॥ ऋषिः—भर्गः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः
(बृहती + सतोबृहती) ॥

HYMN 113

Seer—Bhargah. Subject-matter-Indrah. Metre-Barhatah Pragathah (Brihati Sato-brihati).

उभयं शृण्वच्च न इन्द्रो अवागिदं वचः ।

सत्राच्या मधवा सोमपीतये धिया शर्विष्ठ आ गमत् ॥ १ ॥

Let the king directly hear this my voice of two kinds-that which is for and that which is against. The mightiest king with discriminating intelligence come to us to drink the juice of soma-herbs.

तं हि स्वराजं वृषभं तमोजसे ध्रिषणे निष्टतक्षतुः ।

उतोपमानां प्रथमो नि वीदसि सोमकामं हि ते मनः ॥ २ ॥

The heaven and earth have fashioned for power to him who is strong and independent ruler. O king, you seats yourself first among your peers. Your soul longs juice of soma.

सू० ११४ ॥ ऋषिः—वीरिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 114

Seer—Saubharīh. Subject-matter-Indrah. Metre-Gayatri.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जुनुषा सनादसि ।

युधेदापित्वमिच्छसे

॥ १ ॥

O Almighty God, you are rivalless and companionless from all times by your nature (janusha). By your pervasiveness and creation (Yudha) you desire comradeship.

नकीं रेवन्तं सख्यायं विन्दसे पीयन्ति ते सुराश्विः ।

यदा कृणोषि नदन्तुं समृद्धस्यादित् पितेव ह्यसे ॥ २ ॥

O Almighty one, you never find the wealthy man to be your friend. Those man who are flown with wine scorn you. when you issue the thunder and make one think you are invoked as father.

सू० ११५ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 115

Seer—Vatsah. Subject-matter-Indrah-Metre-Gayatri.

अहमिदं पितुष्वरि मेघामृतस्य जग्रम ।

अहं सूर्येहवाञ्जनि

॥ १ ॥

I, the man of intuition have received deep knowledge of eternal law and now I have emerged like sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् ।

येनेन्द्रः शुष्ममिदं दुधे

॥ २ ॥

I like an intelligent (Kanva) adorn my voices of prayer with that ancient knowledge by which the Almighty God is endowed with strength.

ये त्वामिन्द्र न तुष्टुवृक्षयो ये च तुष्टुवः ।

ममेद् वर्षस्व सुष्टुतः

॥ ३ ॥

O Almighty God, you invoked lead to progress to me among those who do not praise you and these seers who do praise you.

सू० ११६ ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—वृहती ॥

HYMN 116

Seer—Medhyatithih. Subject-Matter-Indrah. Metre-Brihati.

मा भूम निष्टयाद्वेन्द्र त्वदरणाद्व ।

वनानि न प्रजडितान्यद्रिषो दुरोषासो अमन्महि ॥ १ ॥

O King, O holder of bolt, we may never be cast a side from you and never be strengers to you. We never be counted as rejected trees and we be treated as the men never to burn or die.

अमन्महीदिनाशवोऽनुप्रासथ वृत्रहन् ।

सुकृत् सु ते महता शूर राघसानु स्तोमं मुदीमहि ॥ २ ॥

O slayer of enemies, we are thought to be indolent and unprepared for the fray. O heroe let us be glad again and again by your great bounty and praises,

मू० ११७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—विगट्

[त्रिपदा गायत्री] ॥

HYMN 117

Seer—Vasisthah. Subject-matter-Indrah. Metre-Virat (Tripada Gayatri),

पिवा सोममिन्द्र मन्दतु त्वा यं ते सुषाव ह्यश्वादिः ।

सोतुर्बाहुभ्यां सुयतो नारी

॥ १ ॥

O lord of horse, O mighty ruler, you drink the herbacious juice and let it make you cheerful. This is that juice which has been pressed for you by the man who is as strong as rock and is like a trained horse and this has been produced with the hands of the man preparing it.

यस्ते मदो युज्यश्चारुस्ति येन वृत्राणि हर्यश्च हंसि ।

त्वामिन्द्र प्रभूवसो ममसु

॥ २ ॥

O mighty ruler, O master of plentiful riches, let this juice suits to you which is nice and gladdening for you, and by which you kill the foes, make you cheerful.

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो

अर्चति प्रशस्तिम् । इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

O wealthy one you, in my front know that my praise through which the man of self-control and austerity praises you. You accept these praises in the place where we get together.

सू० ११८ ॥ ऋषिः—१, २ भर्गः; ३, ४ मेघ्यातिथिः ॥ देवता—इन्द्रः

छन्दः—बार्हतः प्रगाथः (विषमा-वृहती × समा-सतोवृहती) ॥

HYMN 118

Seer—1,2 Bharagh; 3,4 Medhyatithih. Subject-matter-Indrah. Metre- Barhatah Pragathah (Vishma Brihati Samasatobrihati)

शङ्ख्युषु षु शचीपत इन्द्र विश्वामिरूतिभिः ।

भगं न हि त्वा युशसं वसुविदमनु शूर चरामसि ॥ १ ॥

O protector of knowledge, O Almighty God, you grant me strength with all protective powers and we follow you who like a wealthy man is giver of riches.

पौरो अश्वस्य पुरुकुद् गवामस्युत्सो देव हिरण्ययः ।

नकिहि दानं परिमर्षिषु त्वे यद्यद्यामि तदा भर ॥ २ ॥

O Divinity, you are the increaser of steeds, you are the multiplier of kine and you are refulgent and like the well. No, one may impair your gift, you bring me whatever I ask.

इन्द्रमिद् देवतातय इन्द्रं प्रयत्युच्चरे ।

इन्द्रं समीके वनिनो इवामह इन्द्रं धनस्य सातये ॥ ३ ॥

We, the devotees, call Almighty God in spreading the worship of God, we call Almighty God in Yajna proceeding, we call Almighty God in battle and we call Almighty God for gain of riches.

इन्द्रो मुह्य रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।

इन्द्रे ह विद्या भवनानि येमिरे इन्द्रे सुवानास इन्द्रवः ॥ ४ ॥

Almighty God with his might has spread heaven and earth, the Almighty God has illuminated the sun. All the creation are safe in the Almighty God.

सू० ११६ ॥ ऋषिः—१ आयुः २ अष्टिगुः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 119

Scer—1 Ayuh; 2 Astiguh. Subject-matter-Indrah. Metre—Barhath Pragathah (Brihati Sato brihti).

अस्तावि मन्म पुन्यं ब्रह्मेन्द्राय वोचत ।

पूर्वार्कितस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत ॥ १ ॥

The perfect knowledge of God has been praised. O people, pronounce the Vedic hymn for attaining Almighty God. The devotees pour the perfect great voice of the truth and eternal law and these grant the worshipers many thoughts.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानुचुः ।

अस्मे रयिः पप्रथे वृण्यं शवोऽस्मे सुवानास इन्द्रवः ॥ २ ॥

The men of great wisdom, swift and active worships, adorable God who possesses the knowledge of subjects as well as

objects, who pours light and who spreads unto us riches and mighty strength and all the created objects and prosperities are for us.

सू० १२० ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 120

Scer—Devatithih. Subject-matter-Indrah. Metre—Barhatah Pragathah (Brihati satobrihati).

यदिन्द्र प्रागपागुदहन्यग्निं हूयसे नृभिः ।

सिमां पुरु नृपूतो अस्यानवेऽसिं प्रशधे तुर्वशे ॥ १ ॥

O strong one, O mighty Lord, when you are invoked by men eastward, west ward and from north and south, you praised by men are for mankind and are for man swift in action.

यद्वा रुमे रुमि श्यावके कृप इन्द्र मादयमे सचा ।

कणासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा

यच्छुन्त्या गंहि

॥ २ ॥

O mighty Divinity, when you rejoice unto learned man unto the man smiting violence, unto man of great perseverance and unto man of capability, the learned men bringing all praises for you attract you with vedic hymns, You came.

सू० १२१ ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 121

Scer—Devatithih. Subject-matter-Indrah—Metre—Barhatah Pragathah (Brihati Satobrihati).

अभि त्वा शूर नोनूमोऽदुग्धाइव धेनवः ।

ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

O heroic Divinity, we, like the cows unmilked praise you who is the administrator of this moving world, ruler of unmoving world and is the giver of happiness.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न ज्ञातो न जनिष्यते ।
अश्वायन्तो मघवभिन्द्र वाजिनो गव्यन्तस्त्वा इवामहे ॥ २ ॥

O Lord of wealth, like you or as a parallel to you none terrestrial and celestial has emerged and even will emerge. O Almighty Divinity, we desiring land and possessing might call you.

मू० १२२ ॥ ऋषिः—शुनःशेषः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 122

Seer—Shunahshepah. Subject-matter—Indrah. Metre—Gayatri.

रेवतीर्नः सघमाद् इन्द्रे सन्तु तुषिवाजाः ।

धुमन्तो यामिर्मदेम ॥ १ ॥

Let there, in the administration of the king and in the place of our gathering be wealth and great strength the subjects with whom we enjoy happiness.

आ घ त्वावान् त्मनास्तोतृभ्यो घृष्णवियानः ।

ऋणोरक्षं न चक्रयोः ॥ २ ॥

O fearless king, you yourself, like you wise being invited come to your admirers as the axle moves in the wheels.

आ यद् दुर्वः शतक्रतुवा कामं जरितृणाम् ।

ऋणोरक्षं न शचीभिः ॥ ३ ॥

O possessor of hundred powers. You like an axle accept whatever is the service offered by admirers and with your power and wisdom fulfil the wish of them.

१२३ ॥ ऋषिः—कृत्स्नः ॥ देवता—सूर्यः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 123

Seer—Kutsah. Subject-matter—Suryah. Metre. Tri-stup.

तत् सूर्यस्य देवत्वं तन्मदित्वं मध्या कर्तोर्वित्तं सं जमार ।

यदेदयुक्त इरितः सधस्थादाद्रात्री

वासस्तनुते सिमसै ॥ १ ॥

This is the mysty and grandeur and the vast operative force which the Supreme spirit has blinded together in the centre of the sun. When this sun unites its rays with one place (and separates from the other) the night spreads its garment of darkness for all

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते घोरुपस्थे ।

अनन्तमन्यद् रुद्रस्य पाजः कृष्णमन्यदुधरितः

सं भरन्ति ॥ २ ॥

By that Infinite Supreme Spirit this sun in the lap of the sky for the appearance of night and day assumes this forms. The regions of the earth preserve two powers of this sun, one luminous and other dark some (Day and night).

मू० १२४ ॥ ऋषिः—१-३ वामदेवः; [४-६ भुवनः] ॥ देवता—इन्द्रः

छन्दः—१, २ गायत्री; ३ पादनिषुद् गायत्री; [४-६ त्रिष्टुप्] ॥

HYMN 124

Seer—1-3 Vamdevah; (4-6 Bhuvanah) Subject-matter—Indrah. Metre—1,2 Gayatri 3 Padnichrid Gayatri; (4-6 Tristup).

कया नश्चित्र आ भुवदूती मदावृष्टः सखा ।

कया शचिष्ठया वृता ॥ १ ॥

O Wondrous and ever-mature Divinity, you with your blissful protection and with auspicious wisdom, or act or revelation of Vedic speech become my friend.

कस्तवा सुतो मदानां मंहिष्ठो मस्तुदन्वसः ।

हृदा चिदारुजे वसु

॥ २ ॥

My all-bliss God, true one who is the giver of all delights and most generous for the eternal wealth make you happy O man.

अभी पु णः सखीनामविता जरितृणाम् ।

श्रुतं भवास्त्यतिभिः

॥ ३ ॥

O Mighty GoJ, you become the protective of our devotees with your hundreds of protective means and power.

इमा तु कं श्रवणा सीषधामेन्द्रश्च विर्यं च देवाः ।

यज्ञं च नस्तुन्वं च प्रजां चादित्यैरिन्द्रः

सह चीकृत्पाति

॥ ४ ॥

Let these created objects, Indra, the mighty ruler and all men of enlightenment bring happiness all over the world. May Indra, the Almighty God together with learned persons make our body and offspring strong and efficient.

आदित्यैरिन्द्रः सर्गणो मरुद्भिर्स्माकं भूत्वाविता तुनूनाम् ।

हृत्वाय देवा असुरान् यदायन् देवा

देवत्वमभिरक्षमाणाः

॥ ५ ॥

May Almighty God with twelve Adityas (months of year) and forty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wicked and guarding the people attain the excellence of Deva, the learned once.

प्रत्यञ्चमर्कमनयुञ्जन्तीभिरादि स्वधार्मिभिरां पर्यपश्यन् ।

अथा बार्ज देवहितं सनेम मदेम श्रुतहिमाः सुवीराः ॥ ६ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All impelling Svadham, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benefitting the learned men and enjoy happiness,

सू० १२५ ॥ ऋषिः—सुकीर्तिः ॥ देवता—१-३, ६, ७ इन्द्रः; ४, ५

अश्विनी ॥ छन्दः—१-३, ५-७, त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN 125

Scer—Sukirtih. Subject Matter-1-3, 6-7, Indrah; 4, 5 Ashvinau. Metre-1-3, 5-7, Tristup; 4 Anustup.

अपेन्द्र प्राचो मघमित्रानपापाचो अभिमृते नुदस्व ।

अपोदीचो अपं शराधराच उरौ यथा

तव शर्मन् मदेम

॥ १ ॥

O hero, O mighty conqueror, O mighty ruler, drive away eastern enemies, western enemies, northern enemies and southern enemies. So that we may be joyful in your wide shelter.

कुविदङ्ग यवमन्तो यवं चिद् यथा दान्त्यनुपूर्वं विगूयं ।

इहेहैषां कृणुहि भोजनानि ये बहिषो

नमोऽङ्कि न जग्मुः

॥ २ ॥

O King, As the men having their fields full of barley reap the ripe corn removing it in order to bring the good of those men who growing ever do no have the discipline of resignation.

नहि स्यूयैतुथा यातमस्ति नोत श्रवो विविदे संगमेयं ।

गुण्यन्त इन्द्रं सखायु विप्रो अश्वायन्तो

वृषणं वाजयन्तः

॥ ३ ॥

The work in lingering pendency does not become finished in its fixed season or time and for this reason the credit is not attained. The enlightened persons desiring herds of kine and horses remain strengthening the king for his friendship.

युवं सुराममक्षिना नमुचावासुरे सचा ।

विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्

॥ ४ ॥

O preserver of good dealings, O King and prime-minister, You always protecting the people guard pleasant wealthy men engaged in the acts of that intelligent deal which is un-abandonable.

पुत्रमिव पितरावक्षिणेन्द्रावधुः काव्यैर्दसनाभिः ।

यत् सुरामं व्यर्षिबुः शर्चमिः सरस्वती

त्वा मधवमभिष्णक्

॥ ५ ॥

O King, and premier, you both with intelligent acts and wonderful manners guard the kingdom O wealthy men, as you have drunk the gladdening juice of herbs with your power and wisdom, therefore, the scientific knowledge (Sarasvati) serves you.

इन्द्रः सुत्रामा स्ववाँ अवाँभिः सुमृडीको भवतु विश्ववेदाः ।

वार्यतां द्वेषो अभयं नः कृणोत सुवीर्यस्य

पतयः स्याम

॥ ६ ॥

That King is good guardian, wealthy and mighty. Let him be the giver of happiness with his Protections. Let him dispel away enemies and make us free from fear. May we be master of heroic vigour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराचिद् द्वेषः सनुतयुयोतु ।

तस्य वयं सुमतौ यद्वियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

May this rich ruler as our good protector drive off and keep after all our foemen. May we ever remain in favour, good opinion and pleasure of this pious ruler.

सू० १२६ ॥ ऋषिः—वृषाकपिरिन्द्राणी च ॥ देवता—इन्द्रः ॥ छन्दः

—पङ्क्तिः ॥

HYMN 126

Scer—Vrishakapirindarnicha. Subject-matter-Indrah.

Metre-Panktih.

वि हि सोतोऽरुक्षत नेन्द्रं देवममंसत ।

यत्रामदद् वृषाकपिर्यः पुष्टेषु मत्सखा

विश्वस्मादिन्द्र उत्तरः

॥ १ ॥

All the creatures are created by God Almighty, they do not know Him, He is He in whom the soul (Vrishakapih) enjoys blessedness and who is present in all the objects as their master. The Almighty God is rareast of all and superme over all.

परा हीन्द्रं धावसि वृषाकपेरति व्यर्थिः ।

नो अहं प्र विन्दस्यन्यत्र सोमपीतये

विश्वस्मादिन्द्र उत्तरः

॥ २ ॥

O Almighty God, you run after from the soul and it is a matter of great pain for the soul. O soul, you can not attain Him in physical objects and means for drinking His blessedness. Almighty God is rareast of all and superme over all.

किमयं त्वां वृषाकपिश्चकार हरितो मृगः ।

यस्मा हरस्यसीदु न्वयौ वा पुष्टिमद् वसु

विश्वस्मादिन्द्र उत्तरः

॥ ३ ॥

O Almighty Lord, what means and efforts towards your attainment keeping you as aim or target adopts this soul attracted to you and in quest of you, that you like a master give it the riches of strength and nourishment. The Almighty God is rarest of all and supreme over all.

यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।

आ न्वस्य जम्भिषुदपि कर्णे

वराहयुर्विश्वस्मादिन्द्र उत्तरः

॥ ४ ॥

O Almighty God on the organs of this soul whom you guard on all sides, the greed like the dog running after pig has made impact. Almighty God is rarest of all and supreme over all.

प्रिया तृणानि मे कृपिर्व्यक्ता व्यदूषत् ।

शिरो न्वस्य राविपं न सुगं दुष्कृतं भुवं

विश्वस्मादिन्द्र उत्तरः

॥ ५ ॥

This monkey-like soul with its over-indulgence and attachment in enjoying the manifest objects made of matter spoils them and this matter or nature makes its head bow down. This matter does not become pleasant for the man doing evil deeds. The Almighty God is rarest of all and supreme over all.

न मत्स्त्री सुभसचरा न सुयाशुतरा भुवत् ।

न मत् प्रतिय्यवीयसी न सकथ्युद्यमीयसी

विश्वस्मादिन्द्र उत्तरः

॥ ६ ॥

No dame else than this matter has greater charm and is eager to go in the arms of her husband. No one of dames but this matter goes to her lord so frequently and offers her to his embrace. The Almighty God is rarest of all and supreme over all.

उवे अम्ब सुलाभिके यथेवाङ्ग भविष्यति ।

भसन्मे अम्ब सक्थि मे शिरो मे वीवि हृष्यति

विश्वस्मादिन्द्र उत्तरः

॥ ७ ॥

This matter is the mother of mine, the soul as it is closely connected with Almighty God. My productive organ, my head like a birds grow in strength from it. The Almighty God is rarest of all and supreme over all.

किं सुबाहो स्वहगुरे पृथुष्टो पृथुजाघने ।

किं शूरपति नस्त्वमप्युमीषि वृषाकपि

विश्वस्मादिन्द्र उत्तरः

॥ ८ ॥

Why this dame (the matter) having lovely hands and arms with broad hair-plats and ample hips and being the wife of heroes pains this soul because this soul is closely attached with her. The Almighty God is rarest of all and is supreme over all.

अवीरामिव मामयं शुरारुभि मन्यते ।

उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा

विश्वस्मादिन्द्र उत्तरः

॥ ९ ॥

This noxious soul treats me (the matter) as barren while I am queen of Almighty Divinity and bearing heroes I am the friend of many emancipated souls. The Almighty God is rarest of all and supreme over all.

संहोत्रं स्म पुरा नारी सर्मनं वाक् गच्छति ।

वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते

विश्वस्मादिन्द्र उत्तरः

॥ १० ॥

In the primal state of the creation this dame (matter) conceives the seed from God and finds His close contact. This

matter as the material cause of the creation and producer of the worldly objects being the queen of Almighty Divinity attains importance. The Almighty God is rarest of all and supreme over all.

इन्द्राणीमासु नारिषु सुभगामहमश्रवम् ।

नक्षत्रास्या अपरं च न जग्मा मरते

पतिर्विश्वस्मादिन्द्र उत्तरः

॥ ११ ॥

I, the soul an engaged guest of this dame, the queen of God, (the material cause of the universe) treat her as most fortunate of all the dams, for never her lord (God) dies in length of time which makes everything worn and torn. This Almighty God is rarest of all and supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेक्षते ।

यस्येदमप्यं हविः प्रियं देवेषु गच्छति

विश्वस्मादिन्द्र उत्तरः

॥ १२ ॥

O Indrani (matter, the queen of God) I do not enjoy this world without soul which is a friend of mine and this world of whom is made of the material atoms. This world being lovely to souls becomes the object of the organs of soul and is perceived by them. The Almighty God is rarest of all and supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्तुषे ।

वसतु त इन्द्र उक्षणः प्रियं काचित्करं

हविर्विश्वस्मादिन्द्र उत्तरः

॥ १३ ॥

O Vrishkapayi (the dame-like matter) you give pleasure to souls and you bear all the effect-forms of the universe. This world of yours which is enjoyed by the souls is consumed (annihilated) by Almighty God. The Almighty God is rarest of all and supreme over all.

उक्षो हि मे पञ्चदश साकं पचन्ति विश्वविम् ।

उताहमंषि पीव इदुभा कुक्षी पृणन्ति

मे विश्वस्मादिन्द्र उत्तरः

॥ १४ ॥

I, the Almighty who is always strong and vigorous consume (at time of dissolution) all these bodies of creature the limb of which the ten vital breaths and five material elements (combined with energy) bring to maturity and strengthen these two sides. The Almighty God is rarest of all and supreme over all.

वृषभो न सिग्मशृङ्गोऽन्तर्युषेषु रोहवत् ।

मन्वस्त इन्द्र शं हृदे यं ते सुनोति

भावयुर्विश्वस्मादिन्द्र उत्तरः

॥ १५ ॥

As a bull of pointed horn loudly bellows in the herd so this soul roars in the groups of this body. O God Almighty, May he whom your devotee full of faith prepares to attain you, find the produced knowledge satisfactory to his heart. The Almighty God is rarest of all and supreme over all.

न सेशे यस्य रम्बतेऽन्तरा सकथ्याऽ कपृत् ।

सेदीशे यस्य रोमशं निषेदुषो विजृम्भते

विश्वस्मादिन्द्र उत्तरः

॥ १६ ॥

That man or soul whose genitive organ always hangs between the thighs of woman may not have control over his organs. Yes, he who observing the discipline of strict celibacy keeps his organ under control may gain control over all the organs. The Almighty God is rarest of all and supreme over all.

न सेशे यस्य रोमशं निषेदुषो विजृम्भते ।

सेदीशे यस्य रम्बतेऽन्तरा सकथ्याऽ कपृत्

विश्वस्मादिन्द्र उत्तरः

॥ १७ ॥

He whose organ even in dream and even before co-habitation discharges genitive fluid may not be capable of having progeny. He whose long-shaped organ enters deep in the womb straight may be capable of having progeny. Almighty God is rarest of all and supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं इतं विदत् ।

असिं सूनो नवं चरुमादेधस्यान आचितं

विश्वस्मादिन्द्र उत्तरः

॥ १८ ॥

O Almighty God, may this soul like a sword attain the discrimination quelling ignorance, the freedom from the habitual hunting of organs towards their objects and stimulance in conscience and then he may realise that the idea that God being within is afar, has come to an end. The Almighty God is rarest of all and supreme over all.

अयामेमि विचाकशद् विचिन्वन् दासुमार्यम् ।

पिबामि पाकसुत्वनोऽभि घोरमचाकशं

विश्वस्मादिन्द्र उत्तरः

॥ १९ ॥

May I, the soul gaining knowledge and performing righteous deed attain per-eminent God who is giver of happiness and drinks the knowledge dawning. I also realise that Divinity who is firm. The Almighty God is rarest and supreme over all.

घनं च यत् कृन्तत्रं च कति स्विता ता वि योजना ।

नेदीयसो वृषाकपेऽस्तमेहिं गृहं

उप विश्वस्मादिन्द्र उत्तरः

॥ २० ॥

O soul, all these bodies of yours are like deserts and forests. You come to the shelter of God who is nearest to all and attain the blessedness. At expiry of period you again assume these house-like bodies. The Almighty God is rarest of all and supreme over all.

पुनरेहिं वृषाकपे सुविता कल्पयावहै ।

य एष स्वप्ननंशनोऽस्तमेभिं पथा

पुनर्विश्वस्मादिन्द्र उत्तरः

॥ २१ ॥

O soul, you assume body again after death. I, the Almighty God and this matter, this body are for you. You treading the path free from sleep and ignorance come to my shelter. The Almighty God is rarest of all and supreme over all.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।

क्वस्य पुल्लघो मृगः कर्मगं जनयोपनो

विश्वस्मादिन्द्र उत्तरः

॥ २२ ॥

O Almighty God, you are the pourer of happiness. When the men rising to excellent state attain the stage of blessedness where their souls remain in bliss, (they freely remain every where). The Almighty God is rarest of all and supreme over all.

पर्शुर्ह नाम मानवी साकं संसूव विंशतिम् ।

भद्रं भलं त्यस्या अभूद् यस्या उदरमार्मयद्

विश्वस्मादिन्द्र उत्तरः

॥ २३ ॥

O man, This matter known as Parshu which is producer of body makes twenty members of the body together. That mother who has not suffered from the pain of delivery of child, has prosperity and auspiciousness. The Almighty God is rarest of all and supreme over all.

॥ १२७ ॥

HYMN 127

इदं जना उप श्रुत नराशंस्तविष्यते ।

षष्टि सहस्रा नवति च कौरम आ ल्यमेषु ददहे

॥ १ ॥

O people, you hear this. The man whom people praise is here described. We find employed six thousand and ninety persons in the battles of armies slaying foemen O Kauram (he takes delight all over the globe).

उष्ट्रा यस्य प्रवाहणौ वधूमन्तो द्विर्दश ।

वर्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

The twenty camels with their females yoked and moving fast are the drawers of whose car and the tops of chariot make the sky bow down, so powerful is this king.

एष इषाय मामहे शतं निष्कान् दश स्रजः ।

त्रीणि शतान्यर्घेतां सहस्रा दश गोनाम् ॥ ३ ॥

This king has given hundred gold coins, ten garlands, three hundred horses and ten thousand cows to this industrious man.

वच्यस्व रेमे वच्यस्व वृक्षे न पक्वे शकुनः ।

नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजौरिव ॥ ४ ॥

O Ribha (the learned man) you preach and precech like a bird on the tree of ripe fruits and let the organ of speech move like razor and the lips like scissirs blades.

प्र रेभासौ मनीषा वृषा गावह्वरेते ।

अमोतपुत्रका एषाममोत गावसाते ॥ ५ ॥

The enlightened persons like strong bulls increase their praises. O man free from bondage, the children of these learned men now learn the vedic speeches.

प्र रेमे धीं भरस्व गोविदं वसुविदम् ।

देवत्रेमां वार्चं श्रीणीहीषुर्नावीरस्तारम् ॥ ६ ॥

O learned one, you attain the knowledge which provides with wealth and gives cattle and address this prayer to God as an archer aims his shaft.

राज्ञो विश्वजनीनस्य यो देवोऽमर्त्या अति ।

वैश्वानरस्य सुष्टुतिमा सुनोतां परिश्रितः ॥ ७ ॥

O men, you sing the praise of Parikshita, the year (Samvat-sara) which wonderous one overpowers all the mortals, which is radioent and beneficial for all and which carries away all the universe in its flow.

परिच्छिन्नः क्षेममकरोत् तम् आसनमाचरन् ।

कुलायन् कुण्वन् कौरव्यः पतिर्वदति जाययां ॥ ८ ॥

The king who has dispelled the darkness mounting on the throne does give the peace and tranquility to people. This, the house-holding man (Kauravya Patih) putting his houses in order says to his wife.

कृतरत् त आ इराणि दधि मर्त्या परि श्रुतम् ।

जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिश्रितः ॥ ९ ॥

In the realm of the luminous fire or year (Parikshit) the wife her husband as whatsoever curds, gruel of milk, or other milk preparation, or butter she should bring for him.

अभीवस्वः प्र जिहीते यवः पक्वः पुरो बिलम् ।

जनः स भद्रमेधते राष्ट्रे राज्ञः परिश्रितः ॥ १० ॥

The ripe barley giving around wealth goes from the path to cornclift. That man (who possesses this wealth) attains prosperity and pleasure in the domain of fire or year.

इन्द्रः कारुमबुधदुत्तिष्ठ वि चरा जनम् ।

ममेदुग्रस्य चर्कधि सर्व इत् ते णादुरिः ॥ ११ ॥

The mighty ruler wakes the man of industry and vigour and says, stand up, walk in people, and do labour for me. Let all the enemies also satisfy you.

इह गावः प्रजायन्वमिहाश्वा इह पूरुषाः ।

इहो सहस्रदक्षिणोऽपि पूषा नि षीदति ॥ १२ ॥

Let cows increase and multiply here, let here increase horses and let here the man as here occupies his seat the house-holding man (Pusha) who gives plentiful gifts.

नेमा इन्द्र गावो रिषन् मो आसां गोपती रिषत् ।

मासामिन्द्रयुजन् इन्द्र मा स्तेन ईशत ॥ १३ ॥

O mighty ruler, let the cows remain here safe, let not the master of cows face ruins, and let not hostile-hearted on the robber have his rule and control over them.

उर्य नो न रमसि स्रक्तेन वर्चसा वयं भद्रेण वर्चसा वयम् ।

वनादधिष्वनो गिरो न रिष्येम कदा चन ॥ १४ ॥

O King, now you give us delight with respect. We with hymns, with praising songs, and with auspicious prayers, free from troubles do not ever stop these rising voices of praise.

॥ १२८ ॥

HYMN 128

यः सभेयो विद्वद्युः सुत्वा यज्वाथ पूरुषः ।

सूर्यं चाम् रिशादसस्तद् देवाः प्रागकल्पयन् ॥ १ ॥

The men of wisdom make fore most in rank the man who is experienced in dealing with assembly and fit for assembly, who has constructive attitude, who performs yajna and is the destroyer of foemen.

यो जाम्या अग्रथयस्तद् यत् सखायं दुर्धृषति ।

ज्येष्ठो यदग्रचेतास्तदाहुरधरागिति ॥ २ ॥

The learned people say that down go must these men who defiles a sister, he who willingly harm a friend and he the fool who slights elders.

यद् भद्रस्य पूरुषस्य पुत्रो भवति दाघृषिः ।

तद् विप्रो अत्रवीदु तद् गन्धर्वः काम्यं वर्चः ॥ ३ ॥

Whenever the son of any good man becomes bold and spirited the wise house-holding man says pleasant word about and for him.

यश्च पुणि रघुजिष्ठयो यश्च देवाँ अदाशुरिः ।

धीराणां शश्वतामहं तदपागिति शुश्रुम ॥ ४ ॥

Are cast away by all the wise men he who bad in dealings and of lowest standard and the man possessing wealth and giving no gift and this I hear.

ये च देवा अयजन्ताथो ये च परादुदिः ।

सूर्यो दिवमिव गत्वाय मृषवा नो वि रश्नते ॥ ५ ॥

The strong and wealthy king like the sun rise up to heaven coming to us of those learned men who perform yajnas and who do not give any gift to enemies.

योऽनाकाक्षो अनम्यक्तो अमणिवो अहिरण्यवः ।

अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ६ ॥

The son of the man who knows and practises the vedas and their teachings is *Abrahma* (the-Brahman or non-priestly) if he is with unanointed eyes and limbs is wearing no precious stone and is not refulgent with knowledge (*Ahiranyayah*) this is ordered in the rules.

य आकाक्षः सुम्यक्तः सुमणिः सुहिरण्यवः ।

सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ७ ॥

The son of the man who has masterly knowledge and practice of the vedas becomes *Brahma*, the good priest or Brahman if he is with well-a-nointed eyes and limbs, wearing gems and is refulgent with knowledge. These things are ordered in the rules.

अप्रपाणा च वेश्मन्ता रेवाँ अपतिदिश्ययः ।

अयम्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ८ ॥

The pools which have no place for drinking, the wealthy man who gives no gift and the pretty girl who is not cohabitable are treated to be of equal rank and utility in the good dealings.

सुप्रपाणा च वेशन्ता रेवान्सुप्रतिदिश्ययः ।

सुर्यस्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

The pools with good drinking places, the wealthy man who gives all gifts and the pretty girl who is cohabitable are treated to be of equal rank and utility in the good dealings.

परिवृक्ता च महिषी स्वस्त्या च युधिगमः ।

अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

The favourite wife neglected the men who safely shuns the fight, a sluggish horse and a man out of control are treated to be of equal rank and utility in the good dealings.

बाबाता च महिषी स्वस्त्या च युधिगमः ।

आशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

The favourite wife most dearly loved, the man who safely goes to war, the steed having good speed and the man under control are treated to be of equal rank and utility in good dealings.

यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।

विरूपः सर्वस्मा आसीत् सह यज्ञाय कल्पते ॥ १२ ॥

O learned man, since you plunge in to the battle raised by ten king in a manner which for a mortal one is very difficult and that act of yours is a guard for all, therefore, you are treated capable of performing good and eventful acts.

त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः

त्वं रौहिणं व्यास्यो वि वृत्रस्याभिनुच्छिरः ॥ १३ ॥

O brave one, O man you strong and bold like sun make the man of skill to be of bending attitude, you drive away the man who like cloud spreads darkness (Rauhinam) and you rend the head of the wicked.

यः पर्वतान् व्यदधाद् यो अपो व्यगाहथाः ।

इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥ १४ ॥

O Almighty God, you are great one who does separate the clouds and penetrates the waters and is the slayer of unrain-ing clouds and therefore I pay my homage to you.

पृष्ठं धावन्तं हयोरौच्यैः श्रवसमनुवन् ।

स्वस्त्यश्च जैत्रायेन्द्रमा वह सुस्रजम् ॥ १५ ॥

To the highly praised horse (auchaihstravasam) rapidly running between two other horses the skilled men say-O horse, you bear the mighty garlanded man freely and comfortably for celebrating victory.

ये त्वां श्वेता अजैश्रवसो हायौ युञ्जन्ति दक्षिणम् ।

पूर्वा नमस्य देवानां विभ्रदिन्द्र महीयते ॥ १६ ॥

O mighty man to you our admirations are due. Those who are the swift in deed and understanding, possessed of the fame undiminishing and are human seek close contact with you. The sound policy of keeping learned men is always accepted and praised.

॥ १२६ ॥

HYMN 129

एता अश्वा आ प्लवन्ते

॥ १ ॥

These organs of man hunt their objects.

प्रतीपं प्राति सुत्वर्नम्

॥ २ ॥

They go against the soul, the master quite different from them.

तासामेका हरिक्विका

॥ ३ ॥

One of them like female is attracted towards shining objects.

हरिक्विके किमिच्छसि

॥ ४ ॥

What does organ attracted towards worldly lustres desire ?

साधुं पुत्रं हिरण्यम्

॥ ५ ॥

The able son refulgent with enlightenment.

क्वाहंतं परास्यः

॥ ६ ॥

Where do now you leave him ?

यत्रामृत्तिः शिक्षापाः

॥ ७ ॥

There where are three upbringing personalities-the father, mother and preceptor.

परि त्रयः

॥ ८ ॥

There are three pains-Adhyatmik, Adhibhautic and Adhaidivik.

पृदाकवः

॥ ९ ॥

These are like pythons.

मृक्षं घमन्त आसते

॥ १० ॥

They sit sounding their fangs.

अयन्महा ते अर्वाहः

॥ ११ ॥

O woman, here has come your great educating man.

स इच्छकं सधाघते

॥ १२ ॥

He helps him who is desirous.

सधाघते गोमीद्या गोमतीरिति

॥ १३ ॥

The lady knowing vedic speeches helps the subjects treading on the earth.

पुमां कुस्ते निर्मिच्छसि

॥ १४ ॥

The man having perseverance walks in to unity.

पल्पं वदुघं वयो इति

॥ १५ ॥

O protector, O manager, this is life.

वद्धं वो अघा इति

॥ १६ ॥

O unrighteous people, He is to manage you.

अजागारं केविका

॥ १७ ॥

The intelligence serving all rests always at vigil.

अश्वस्य वारो गोशपद्यके

॥ १८ ॥

The man mounting on horse has no use in the stall of cows.

इयेनीपती सा

॥ १९ ॥

That wisdom is protector of subjects.

अनामयोपजिह्विका

॥ २० ॥

That is free from diseases or defects and has the control over organ of voice.

॥ १३० ॥

HYMN 130

को अर्यं बहुलिमा इषुनि

॥ १ ॥

Who does possess all the wished things?

को अमिद्याः पर्यः

॥ २ ॥

Who does attain the corn of uncontrolled efforts ?

को अर्जुन्याः पर्यः ॥ ३ ॥

Who does attain the corn of shining effort?

कः काष्ण्याः पर्यः ॥ ४ ॥

Who does find the corn of ploughing effort?

एतं पृच्छ कुर्वं पृच्छ ॥ ५ ॥

You ask the question and ask the man compitent.

कुर्वाकं पक्वकं पृच्छ ॥ ६ ॥

You ask your question to the man who is compitent and mature.

यवानो यतिस्वर्भिः कुभिः ॥ ७ ॥

The man of industry is forward with the men who are shining with great effort.

अकुप्यन्तः कुपायकः ॥ ८ ॥

The man without anger and arrogance becomes the guardian of earth.

आमणको मणत्सकः ॥ ९ ॥

The man who preaches becomes strong among wise men.

देवं त्वप्रतिद्वर्य ॥ १० ॥

O learned man, you shine like sun.

एनश्चिपङ्क्तिका इविः ॥ ११ ॥

Let the dealings be full of the spread of destroying evils.

प्रदुर्दो मचाप्रति ॥ १२ ॥

For attainment of wealth the effort be more swift

शृङ्ग उत्पन्न ॥ १३ ॥

The enemy is a born hostile.

मा त्वामि सखा नो विदन् ॥ १४ ॥

Never do my friend have contact with you (enemy).

ब्रूयायाः पुत्रमा यन्ति ॥ १५ ॥

The people come to the son of genial and controlled woman.

इरावेदुमयं दत्त ॥ १६ ॥

O men, spread the knowledge enriched with informations of earth and land.

अथो इयच्चियमिति ॥ १७ ॥

Let the child be progresive and active.

अथो इयमिति ॥ १८ ॥

He be promising and proceeding onward.

अथो आ अस्थिरो भवन् ॥ १९ ॥

Or he be smart and active like dog.

उयं यकांशलोकका ॥ २० ॥

He be shower of that thing which causes troubles.

॥ १३१ ॥

आर्भिनोनिनि भयते ॥ १ ॥

These learned men have lifted the obstruction, it is very good.

तस्य अनु निर्भञ्जनम् ॥ २ ॥

Let there be always removal of obstacles.

वरुणो याति वस्वभिः ॥ ३ ॥

The man of virtues always moves with good things.

शतं वा भारती श्वः ॥ ४ ॥

The hundred kinds of skill are strength.

शतमाश्वा हिरण्ययाः । शतं रुध्या हिरण्ययाः ।
शतं कुथा हिरण्ययाः । शतं निष्का हिरण्ययाः ॥ ५ ॥

A man should possess hundred brilliant horses, hundred golden chariots, hundred golden covers of elephant and hundred golden coins.

अहल कुश वर्त्तक ॥ ६ ॥

O brilliant one, O destroyer of evils, O active one I praise you.

शफेनइव औहते ॥ ७ ॥

This enemy is killed by hoof-like weapon.

आय वनेनती जनी ॥ ८ ॥

O woman, you come as benevolent mother.

वनिष्ठा नाव गृह्णन्ति ॥ ९ ॥

The men engaged in well-being of theirs do not be at rest.

इदं मम मदुरिति ॥ १० ॥

This word is pleasant for me.

ते वृक्षाः सह तिष्ठति ॥ ११ ॥

These men of selected merits sit together.

पाकं बलिः ॥ १२ ॥

The man of guard give food to others.

शकं बलिः ॥ १३ ॥

A mighty king gives gift and sacrifice.

अथत्य खदिरो ध्रुवः ॥ १४ ॥

The man having well-established position in heroes be men of firm intention.

अरदुपरम ॥ १५ ॥

O man be free from violence.

शयो हतइव ॥ १६ ॥

The inactive enemy is like dead.

व्याप पूरुषः ॥ १७ ॥

God is All-pervading.

अदृहमित्यां पृषकम् ॥ १८ ॥

There should be efficiency in flourished knowledge.

अत्यर्ध्वं परस्वतः ॥ १९ ॥

O most praiseworthy one, you guard the man of guarding power.

दौब हस्तिनो इती

॥ २० ॥

There should be two hides of elephant.

॥ १३२ ॥

HYMN 132

आदलाबुकमेकम्

॥ १ ॥

This unsinking one is firmly established.

अलाबुकं निखातकम्

॥ २ ॥

That unsinking God is one and only one.

कर्करिको निखातकः

॥ ३ ॥

That all-creating God is firmly established.

तद् वात उन्मथायति

॥ ४ ॥

That God like wind shakes every thing.

कुलायं कृणवादिति

॥ ५ ॥

God makes the rehabilitating places, it is known.

उग्रं वनिषदाततम्

॥ ६ ॥

This man should attain All-pervading and strong one.

न वनिषदनाततम्

॥ ७ ॥

One should not attain whatever is not pervasive.

क एषां कर्करी लिखत्

॥ ८ ॥

Who among these men do play flute?

क एषां दुन्दुभिं हनत्

॥ ९ ॥

Who among them do beat drum?

यदीयं हनत् कथं हनत्

॥ १० ॥

If he beats it, how will he beat?

देवी हनत् कुदेनत्

॥ ११ ॥

If a lady beat it, is a surprise.

पर्यागारं पुनःपुनः

॥ १२ ॥

Then she will beat it in every house again and again.

त्रीण्यष्टस्य नामानि

॥ १३ ॥

There are three names of fire which possesses burning and heating power (Ushtra).

हिरण्य इत्येकं अत्रवीत्

॥ १४ ॥

One is gold or shining sun, it is said by some ones.

द्वौ वा ये शिशवः

॥ १५ ॥

Two are the speedier ones-the fire and lighting.

नीलशिखण्डवाहनः

॥ १६ ॥

One, the fire is Nilshikhundbahanah, the bearer of black flames and smokes.

॥ १३३ ॥

HYMN 133

N.B. :—This hymn is a little enigmatic. But there seems no obscurity in it. Here it is apparent that a maiden has been addressed here. That is not maiden as generally it is thought. The maiden is here the symbol of immaturity of knowledge. If for a time being it be accepted that here is same smell of sexuality even then there should not be any

hesitation in explaining it. If a virgin girl is married to a suitable man he can tell her any thing of sexual nature and that would not be treated obscene. That will be taken only as the science of sex.

विततौ किरणौ द्वौ तावा पिनष्टि पुरुषः ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ १ ॥

Two rays, the heaven and earth are spreaded by Divinity. The man, i.e. the soul touches them. O maiden, it is not so as you O maiden, fancy it.

मातुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ २ ॥

2. The manifestation of the two observer and the observable in this world have come materialized from the All-pervading God (Purusha) who is your creator. O maiden it is not so as you. O maiden, fancy.

निगृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ३ ॥

O Divine Power, you are an intermediate agency (Madhyame). You keeping them under your control unite two *Karuakau*, the causes (soul and matter) together. O maiden ...fancy.

उत्तानायै शयानायै तिष्ठन्ती वाव गृहसि ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ४ ॥

O Divine Power. You standing as an intermediate agency cover or restore the matter for both the stages—the heterogeneous (Uttanayai) and homogenous (Shayanayai) O maiden...fancy.

श्रुष्णायां श्रुष्णिक्कायां श्रुष्णमेवाव गृहसि ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ५ ॥

As do the wife and husband, O Divine Power, You cover the subtle matter in the liminous subtle ones. O immature girl, it not so as you. O girl...fancy.

अवश्रुष्णमिव अंशदन्तलोममर्ति हृदे ।

न वै कुमारि तत् तथा यथा कुमारि मन्यसे ॥ ६ ॥

As the dirty things are thrown in the pools having inside the hair, dirt etc so the grass-matter falls in the space which is full of hair-like rays. O immature maiden it is not so as you, O maidenfancy.

Note:—Here I did not interpret the hymn in the context of talk between a married lady and her husband at the time of consummation. That is too clear.

॥ १३४ ॥

HYMN 134

इहेत्य प्रागपागुदगधराग्—अरालागुदमत्संथ ॥ १ ॥

Here, thus in east, in west, in north and in south is present God who dispels away the tendency of violence.

इहेत्य प्रागपागुदगधराग्—वत्साः पुरुषन्त आसते ॥ २ ॥

Here, thus in west and in south the children promising to be men are standing together.

इहेत्य प्रागपागुदगधराग्—स्थालीपाको वि लीयते ॥ ३ ॥

Here, thus in east, in north and in south the cereal preparation for Yajna is available or the world matured in time is to dissolve.

इहेत्य प्रागपागुदगधराग्—स वै पृथु लीयते ॥ ४ ॥

Here, thus in east, in west, in north and in south that food is available in plenty or the grass one is to embrace annihilation.

इहेत्य प्रागपागुदगधराग्—आष्टे लाहणि लीशायी ॥ ५ ॥

Here, thus in east, in west, in north and in south the initiative wisdom spreads multiplying.

इहेत्य प्रागपागुदगधराग्—अक्षिल्ली पुच्छिल्लीयते ॥ ६ ॥

Here, thus in east, in west, in north, in south the wisdom dealing with worldly affairs become free from hindrances.

॥ १३५ ॥

HYMN 135

भुगित्यभिगतुः* शलित्यपक्रान्तुः फलित्यभिष्ठितः ।

दुन्दुर्भिमामहनाभ्यां जरितरोऽथामो देव ॥ १ ॥

Bhug thus means that God is the protector and is before all; Shal thus means that God is impeller and He is over powering all; Phal thus means that God is dispenser of justice and he pervading all. O devotee. O man desirous of God, let us beat the drum with two beats.

कोशबिलै रजनि ग्रन्थेघानमपानर्हि पादम् ।

उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात् ॥ २ ॥

As in the night there is cleft for keeping safe gold etc, as there is the tie for securing things, as there is shoe for safty of foot, so you O men attain in this world the beauty, excellent movement and created objects,

अलाबूनि पृषातकान्यश्चत्यपलाशम् ।

पिपीलिकावटश्चसौ विद्युत्स्वापर्णशफो

गोशफो जरितरोऽथामो देव ॥ ३ ॥

O devotee, O man desirous of God, let us be upto attain the benifit of the trees: = Alabu, Prishatak, Ashvath, palasha, Pipilika, Vatashvasa, Yidyut, Svaparna shafah and Goshafah.

मीमे देवा अक्रंसताध्वर्यो क्षिप्रं प्रचर ।

सुसुत्यमिद् गवामुस्यासि प्रसुदसि ॥ ४ ॥

These enlightened men are rushing forward in their undertakings; O Adhvaryu priest, you swiftly glide on and become delighted. Let this word of devotees be as true as anything.

पुत्नी यदृश्यते पुत्नी यक्ष्यमाणा जरितरोऽथामो देव ।

होता विष्टमेन जरितरोऽथामो देव ॥ ५ ॥

Where the wife is beheld respected there O devotee. O man desirous of God, we rise up in all aspects and spheres and you are the giver of gift with special generosity. O devotee, O man desirous of God, we rise up around.

आदित्या इ जरितरङ्गिरोभ्यो दक्षिणामनयन् ।

तां इ जरितुः प्रत्यायंस्तामु इ जरितुः प्रत्यायन् ॥ ६ ॥

The celibate men, O devotee have brough the bounty of Yajna for the priests and learned men engaged in yajnas, O devotee they have got that bountee and they have really got that bountee,, O devotee.

तां इ जरितर्नः प्रत्यगृभ्णंस्तामु इ जरितर्नः प्रत्यगृभ्णः ।

अहानेतरसं न वि चेतनानि यज्ञानेतरसं

न पुरोगवांमः ॥ ७ ॥

O devotee, these learned men have accepted that bountee for us and You, O devotee, it is sure, you bring that. Let us, in foremost position, attain the brod-based activity, consciousness and the intents of Yajna.

उत श्वेत आशुपत्वा उतो पद्याभिर्यविष्ठः ।

उतेमाशु मानं पिपति ॥ ८ ॥

O men, swift in action and understanding, the luminous and mighty sun with its courses and operations attains place under its purview swiftly.

आदित्या रुद्रा वसवस्त्वेतु त इदं राघः प्रति गृष्णीक्षत्रिः
इदं राघो विश्वं प्रष्टु इदं राघो बृहत् पृथु ॥ ९ ॥

O man of wisdom and austerity, the men of high attainments know as *Adityas*, *Rudras* and *Vasus* adhere to you. You accept this liberal gift. This bountee is spreading, powerful and it is large and vast.

देवा ददत्वास्तुं तद् वो अस्तु सुचेतनम् ।

शुष्मां अस्तु दिव्येदे प्रत्येव गृमायत ॥ १० ॥

O men, let the learned men give you the vitality concerned with vital breaths, let there be active consciousness you grasp it and may it be useful for you every day

त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः ।

विप्राय स्तुवते वसुवर्नि दुरभ्रवसे बह ॥ ११ ॥

O mighty ruler, you vouchsafe shelter and food for the people living far and wide. You give the man of prayer and knowledge plentiful wealth to drive away disface.

त्वमिन्द्र कुपोताय च्छिन्नपक्षाय वञ्चते ।

श्यामाकं पुक्वं पीलु च वारस्मा अकुणोर्विहुः ॥ १२ ॥

O mighty ruler, you give the trembling dove whose wings have been rent and torn the ripe corn of *Shyamaka* and *Pilu* fruit and water etc.

अरंगरो वावदीति त्रेधा बृद्धो वरत्रया ।

हरामह प्रशंसत्यनिरामपं सेधति ॥ १३ ॥

The perfectly wise man trapped in thrice (in name, birth and locality, with the string of worldly bondage speaks frequently

—he commends the good corn and deprecates the grain of scorn.

॥ १३६ ॥

HYMN 136

यदस्या अहुमेघाः कृधु स्थूलमुपावसत् ।
मुष्काविदस्या एजतो गोशेफे शकुलाविष ॥ १ ॥

When the king crushes the minor and major offence of this subject which may get exterminated through violence and offence the thief man and woman tremble in fear as the two fishes in the dig of cow-hoofs.

यदा स्थूलेन पससाणौ मुष्का उपावधीत् ।
विष्वञ्चा वस्या वर्धतः सिकतास्वेव गर्दभौ ॥ २ ॥

When the king in the eye of law and justice by his administration punishes these man and woman thieves all the pairs of men and women who are praisable and under good control of the king flourish as the two asses in the place covered with sands.

यदल्पिकास्वल्पिका कर्कन्धूकेव पद्यते ।

वासन्तिकमिव तेजं यन्त्यवाताय वित्यति ॥ ३ ॥

When the subject of small kingdoms fall in the fire of great troubles the awaking as may be found in spring season is welcomed by the great men.

यद् देवास्तौ ललामगुं प्रविष्टीमिर्नमाविषुः ।

सकुला दैदिश्यते नारी सत्यस्याश्चिष्टुर्वो यथा ॥ ४ ॥

As the learned men enters into the process of delicacy of justice and as the woman having children preaches the truth confirmed by eyes so the king should do likewise.

महानग्न्युत्पिन्दि मोकेदस्थानासरन् ।

शक्तिकानना स्वचमशकं सक्तु पथम

॥ ५ ॥

The great man should satisfy the two fires, the fire of Yajna and the fire of stomach, should not hesitate in passing through the difficult and troublesome places. We full of capabilities and capacity fine good food and flour of fried corn and barley.

महानग्न्युत्पिन्दिमतिकामन्त्यब्रवीत् ।

यथा तव वनस्पते निर्घ्नन्ति तथैवेति

॥ ६ ॥

The great men have under their control the two fires and also the *Uluhala* and say...As in this fire (Vanaspati) people burn everything so they do in the matter of knowledge.

महानग्न्युप ब्रूते अष्टोऽथाप्यभूधुवः ।

यथैव ते वनस्पते पिप्यति तथैवेति

॥ ७ ॥

The great man ripe in thought and purifier of all the impurities satisfying the both of fires says.....As a man fills up the fire with oblations so he should do in the matter of knowledge.

महानग्न्युप ब्रूते अष्टोऽथाप्यभूधुवः ।

यथा वयो विदाह स्वर्गे नमवर्दहते

॥ ८ ॥

The great man ripe in thought free from impurities satisfying both the fires says.....As the learned man burning his life through hardship burns the string of bondage in salvation so should do all the men.

महानग्न्युप ब्रूते स्वसावेशितं पसः ।

इत्थं फलस्य वृक्षस्य शूर्पे शूर्पे भर्जेमहि

॥ ९ ॥

The great man satisfying both the fires (the Yajna fire and the fire of stomach) says in the affairs of kingdom attained

through good movement.....Thus let us find the winnowing basket of nice fruit multiplied by another winnowing basket-

महानग्नी कृकवाकं शम्पया परिं धावति ।

अयं न विद्य यो मुगः शीर्ष्णा हरति धार्णिकाम् ॥ १० ॥

The great man through these fires and through the nail of axle makes the man of artificial voice run away. Now we know that he is that fool who through his head robs the kingdom.

महानग्नी महानग्नं धावन्तमुनु धावति ।

इमास्तदस्य गा रक्ष यभ मामद्वयौदनम् ॥ ११ ॥

The great man runs after these two fires moving fast and the man of great prominence follows the quick-knowing learned man. O strong man, you guard these cows. O just man, you feed me with food.

सुदैवस्त्वा महानग्नीर्विवाधते महतः साधु खोदनम् ।

कुमं पीवरो नवत् ॥ १२ ॥

O good one, O great one, a man through you and through these fires checks a dig in the society and let the man strong in his limbs and parts attain unity.

वशा दग्धामिमाङ्गुरिं प्रसृजतोऽग्रतं परे ।

महान वै भद्रो यभ मामद्वयौदनम् ॥ १३ ॥

O statesmen, you like the burnt finger throw away the policy though strong yet fruitless. The great man does good of all. O man of justice, you feed me with food.

विदैवस्त्वा महानग्नीर्विवाधते महतः साधु खोदनम् ।

कुमारिका पिङ्गलिका कार्द भस्मा कु धावति ॥ १४ ॥

O people the great man free from arrogance through and through powerful fires check the digging at social order as the beautiful girl with ashes cleans the mud on the earth.

महान् वै भद्रो विल्वो महान् भद्र उदुम्बरः ।
महौ अभिक्त बाधते महतः साधु खोदनम् ॥ १५ ॥

The great man doing good of all is benevolent like the *Vilva* tree and benevolent like the *Udumbara* tree. O famous one, great man through fires check the dig at society.

यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत् ।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुद्धमुदरेत् ॥ १६ ॥

As the beautiful strong maiden welcomes the spring season, as a man seves his finger in hot oil-vessel so the king should save the pure pious man from fallen troubles.

सू० १३७ ॥ ऋषिः—१ शिरिम्बिठिः; २ बुधः; [३ वामदेवः;] ४-६ ययातिः; ७-११ तिराशी [राङ्गिराशो] द्युतानो वा; १२-१४ सुकाः ॥ देवता—१ अलक्ष्मीनाशनम्; २ विश्वदेवा ऋत्विक्स्तुतिर्वा; [३ दधिक्राः;] ४-६ सोमः पवमानः; ७, ८, १०-१४ इन्द्रः; ९ (चतुर्वः पावः) मरुतः १ इन्द्रो बृहस्पतिश्च ॥ छन्दः—१, ३, ४-६ अनुष्टुप्; २ जगती; ७-११ त्रिष्टुप्; १२-१४ गायत्री ॥

HYMN 137

Scer—1, shirimbithah; 2 Budhah; (3 Vamadevah) 4-6 Yayatih; 7-11 Tiraschi (Angirasau) Dyutano va; 12-14 Sukashah. Subject—Matter—Alkashminashnam; 2. Vishvedeva Ritvikstutirva (3 Dadhikrah) 4-6 Somah Pavamanah; 7, 8, 10-14 Indrah; 8 (fourth part) Marutah; 9 Indro Brihaspatisha. Metre—1, 3, 4-6 Anustup; 2 Jagati; 7-11 Tristup 12-14 Gayatri.

यद्बुध प्राचीरजगन्तोरो मण्डिरघाणिकीः ।

हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाश्रवः ॥ १ ॥

O Divisioned slaughtering Army, when you foremost march onward all the enemies of the mighty king are found dead like froth and foam.

कर्षणरः कपुचयुद् दधातन चोदयत खुदत् वार्जसातये ।
निष्टिग्रथः पुत्रमा च्यावयोतय इन्द्रं सबाध

इह सोमपीतये ॥ २ ॥

O leaders of man, you pouring happiness on the people and obstricting the destuctions for drinking for drinking of Soma juice and for protection for gaining wealth have here among you, make go forward, please and encourage the mighty king who is the son of a mother telling about the desired end of task.

दधिक्राव्यो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा कर्तु प्र ण आयूषि तारिषत् ॥ ३ ॥

I know the work and training of conquering speedy horse who neigh when carries the king mounting on its back. Let this make our face brave and make us live long.

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अश्वरन् देवान् गच्छन्तु वो मदाः ॥ ४ ॥

The Soma-juices pressed, most palatable, gladdening, put on the *Dashpaavitra* are flowing for the mighty king. Let these gladdening juice also go to you, the learned men.

इन्द्रुरिन्द्राय पवन् इति देवासो अश्वन् ।
पाचस्पतिर्मखस्यते विश्वस्येशान ओजसा ॥ ५ ॥

Induh, the most powerful protectiv potency of the world spreads out for the grace of God. The master of vedic speach governing over the universe through his power desires the good acts (on the part of men)—this speak the learned men.

सहस्रचारः पवते समुद्रो वाचमीडस्त्रयः ।

सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ६ ॥

The-enlightened man who possesses thousand of vedic speeches (hymns) who give pleasure to all, who is initiator of knowledge and language, who is master of riches and is the friend of Indra, the Almighty Divinity spreads knowledge every day.

अवे दृप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहसैः ।

आवत् तमिन्द्रः शच्या धर्मन्तमपस्नेहितीर्नमणा

अधत् ॥ ७ ॥

The Arrogant, tyrant (Krishna) ruler with ten thousand army-men subjugate the divided subject of another state, But the might king of that state who is loved by all, through his wisdom and action guard his kingdom from his roaring enemy and drives the violent army away from his kingdom.

दृप्समपश्यं विपुणे चरन्तमुपहरे नद्यो अंशुमत्याः ।

नभो न कृष्णमवतस्थिवांसमिष्यामि

वो वृषणो युच्यताजौ ॥ ८ ॥

I, the ruler see the arrogant tyrant king facing a critical situation and sitting in the valley of the river dividing boundry. O men of bravery, you fight him in the battle, this I desire.

अधे दृप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः ।

विशो अदेवीरभ्या चरन्तीर्बहस्पतिना

युजेन्द्रः ससदे ॥ ९ ॥

The arrogant king in the valley of the river dividing boundry gaining force finds spreads of his power. The mighty ruler with the man who is master of knowledge frustrates the encountering subjects which are totally deprived of the righteous deeds and thought.

त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।

गूढे द्वावापृथिवी अन्वविन्दो विभ्रमद्भ्यो

भुवनेभ्यो रणं घाः ॥ १० ॥

O mighty king, you manifesting your grandeur become the enemy of the seven organs (by having a strict control over them) and for the well-being of the seven vast territories of the globe wage war and find the space and earth safe

त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्य ।

त्वं शुष्णस्यावातिरो वर्धत्रैस्त्वं

गा इन्द्र शच्येदविन्दः ॥ ११ ॥

O holder of bolt you with your weapon overpowering the enemies gain unequalled power and with the fatal means you drive away the man exploiting the subject and you restore the lands through your power and wisdom.

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे ।

स वृषा वृषभो भुवत् ॥ १२ ॥

Let us strengthen the king for killing the great enemy. May he be strong and pourer of prosperity.

इन्द्रः स दामने कृत ओजिष्ठः स मदं हितः ।

धुम्नी श्लोकी स सोम्यः ॥ १३ ॥

The mighty king has been made for giving bountee. He has been put powerful in his rapture, He is praiseworthy and is of genial temperament.

गिरा वज्रो न संभृतः सबलो अनपच्युतः ।

ववक्ष ऋषो अस्तृतः ॥ १४ ॥

The mighty ruler praised by praises is as strong as thunder-bolt. He is unassailable invincible great and bears the responsibility of state.

सू० १३८ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 138

Seer—Vatsah. Subject—matter—Indrah. Metre—Gayatri.

महौ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँह ।

स्तोमैर्वत्सस्य बाधुधे ॥ १ ॥

The mighty ruler who is great with his power like the cloud to rain grow stronger and stronger with praise and admiration of friend (Vatsa).

प्रजामृतस्य पिप्रतुः प्र यद् भरन्तु बह्वयः ।

विप्रो ऋतस्य बाहसा ॥ २ ॥

When the men holding and carrying out the responsibility of state obeying the command of truth strengthen the subject the persons of wisdom become the guardians of truth.

कण्वा इन्द्रं यदक्रतु स्तोमैर्यज्ञस्य सार्धनम् ।

जामि ब्रुवत आयुधम् ॥ ३ ॥

When the learned men with hymns make the king accomplisher of Yajna. They tell the weapon as useless (as their words are arms).

सू० १३९ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनी ॥ छन्दः—१, ४ बृहती; २, ३ गायत्री; ५ ककुप् ॥

HYMN 139

Seer—Shashkarnh. Subject—matter—Ashvinau. Metre—1. 4 Brihati; 2. 3 Gayatri; 5 Kakup.

आ नूनमश्विना युवं वत्सस्य गन्तुमवसे ।

प्रास्मै यच्छतमवृकं पृथु च्छर्दिष्युतं या अरातयः ॥ १ ॥

O father and mother you both come hither to help and

favour your lovely child. You bestow on him a dwelling spacious and secure and keep malignities a far from him.

वृद्धन्तरिक्षे यद् दिवि यत् पञ्च मानुषाँ अनु ।

मैम्यं तद् धत्तमश्विना ॥ २ ॥

O teacher and preacher, you both bring to us that prosperity and manliness which is in heaven which is in firmament and in the five classes of people (four Varnas and one Avarna).

ये वाँ दंभाँस्पश्विना विप्रासः परिमामृशुः ।

एवेत् क्वाण्वस्य बोधतम् ॥ ३ ॥

O teacher, and preacher you hear and construe the praise learned man among enlightened persons who have thought upon your wondrous deeds.

अयं वाँ घृमो अश्विना स्तोमेन परि पिच्यते ।

अयं सोमो मधुमान् वाजिनीवसु

येन वृत्रं चिकेतथः ॥ ४ ॥

O teacher and preacher, you are the lord of knowledge and wealth This your fire of Yajna is poured with hymns and oblations. This juice of Soma, the group of some herbs is for you and is very sweet. Through this you think upon the foe.

यदप्सु यद् वनस्पतौ यदोषधीषु पुष्टमसा कृतम् ।

तेन माविष्टमश्विना ॥ ५ ॥

O physician and surgeon, you both guard me through that active achievement which you attained in waters, in the tree and in herbs. You are the master of many of mysterious deeds.

सू० १४० ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनी ॥ छन्दः—१

बृहती; २-४ मनुष्य; ५ त्रिष्टुप् ॥

HYMN 140

Seer-Shashakarnah. Subject-matter-Ashvinau. Metre-
1 Brihati ; 2-4 Anustup ; 5 Tristup.

यन्नासत्या श्रुण्यथो यद् वा देव भिषज्यथः ।

अयं वा वत्सो मतिभिर्न विन्धते हविर्मन्तं

हि गच्छथः

॥ १ ॥

O physician and surgeon, you are the custodians of truth and you are the men of merits. As you strengthen the men so, you treat them medically also. This admirer of yours does not find you with his admirations as come to him who has faith in you.

आ नूनमश्विनोर्ऋषि स्तोमं चिकेत वामया ।

आ सोमं मधुमत्तमं धर्मं सिञ्चादथर्वणि

॥ २ ॥

The seer with his praiseworthy knowledge thinks upon the praise of these physician and surgeon. He pours upon the man of firm conviction, the luminous most sweet knowledge.

आ नूनं रघुवर्तनि रथं तिष्ठथो अश्विना ।

आ वां स्तोमा इमे मम नभो न चुच्यवीरत

॥ ३ ॥

O teacher, and preacher, you mount on your car that rightly rolls upon its path. May these my praises make you speed hitherward like a cloud of heaven.

यद् वा नासत्योक्थैराचुच्युवीमहि ।

यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम्

॥ ४ ॥

When, O Nasatyas, truthful ones we this day make you speed hither with our praises. You O teacher and preacher, remember the most learned man specially.

यद् वा कक्षीवां उत यद् व्यश्न ऋषिर्यद् वा दीर्घतमा जुहाव ।

पृथी यद् वा वैन्यः सादनेष्वेवेदतो

अश्विना चेतयेथाम्

॥ ५ ॥

O Acharya and Purohita (Ashvinau) as the man of activity (Kakshivan), as the man of various wits (Vyashva), as the man of great ignorance, as a seer, as the son of learned men and as the man of vast experience call and praise you in the assemblies so we ask you come and think of my words.

मू० १४१ ॥ ऋषिः—शशकर्णः ॥ देवता—अश्विनी ॥ छन्दः—१

विराटनुष्टुप्; २ जगती; ३ अनुष्टुप्; ४, ५ बृहती ॥

HYMN 141

Seer—Shashkarnah. Subject-matter-Ashvinau. Metre-
1 Virdanustup ; 2 Jagati ; 3 Anustup ; 4, 5 Brihati.

यातं छर्दिष्या उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।

वर्तिस्तोकाय तनयाय यातम्

॥ १ ॥

These teacher and preacher (Ashvinau) are the protectors of houses, they are the guards of each other, they are the protectors of world and become the protectors of our bodies, and may they come to our house for the good of our children and sons.

यदिन्द्रेण सूर्यं याथो अश्विना यद् वा वायुना

भवथुः समौकसा । यदादित्येभिर्ऋषिभ्यः

सजोषसा यद् वा विष्णोर्विक्रमणेषु तिष्ठथः

॥ २ ॥

These day and night (Ashvinau) move with the sun in the same sphere or range, they become co-dweller of air (in firmament) they have their contact with twelve months and Ribhus, the cosmic rays and they also rest in the cosmic arrangements or the adventures of Divinity, i.e., the worlds.

यद्वाश्विनावहं हुवेय वाजसातये ।

यत् पृत्सु तुवेणे सहस्तच्छ्रेष्ठमश्विनोरवः

॥ ३ ॥

I for the gain of power and knowledge call Ashvinau, the commander and King as their strength is meant to destroy foe-men in battles. Thus their protective power is excellent.

आ नूनं यातमग्निनेमा इव्यानि वां हिता ।

इमे सोमासो अग्निं तुर्वक्षे यदाविमे कण्वेषु वामय ॥ ४ ॥

O commander and King, you surely come hitherwards. For you both these palatable preparations are kept safe. These properties and strength which remain in the man having control over violent powers, which are in ordinary man (Yadav) and which of them are in learned men, really are of yours.

यन्नासत्या पराङ्के अर्वाङ्के अस्ति भेषजम् ।

हेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥ ५ ॥

O truthful physician and surgeon, what ever healing medicine is available in the near place and whatever in distant place, there by, O learned ones, give relief to man in trouble (Vimadaya) and the man loved by all.

सू० १४२ ॥ ऋषिः—शशकर्णः ॥ देवता—अग्निनी ॥ छन्दः—१-४
मनुष्यः ५, ६ गायत्री ॥

HYMN 142

Seer—Shashkarnah. Subject-matter-Ashvinau-Metre-1-4 Anustup, 5, 6 Gayatri.

अश्वत्सु प्र देव्या साकं वाचाहमग्निनीः ।

व्यावर्देव्या मतिं वि रातिं मर्त्यैर्मयः ॥ १ ॥

I, with the shining knowledge and speech of the teacher and preacher, attain thought and understanding: Let this marvellous knowledge and speech give conviction and riches to mortals.

प्र चौधयोषो अग्निना प्र देवि सन्ते महि ।

प्र यज्ञहोतरानुषक् प्र मदाय भवो बृहत् ॥ २ ॥

Let this dawn give rise to day and night both. Let this great luminous one and giver of corn wake all. O Hotar of Yajna you wake me frequently for fame and happiness.

यदुषो यासि भानुना सं सूर्येण रोचसे ।

आ ह्यमग्निनो रथो वर्तिषीति नृपाय्यम् ॥ ३ ॥

When this dawn accompanies the light it shines with the sun. Then this wheel of day and night spreads on the house occupied by men.

यदापीतासो अंशवो गावो न दुह ऊर्ध्वभिः ।

यद्वा वाणीरनूषत् प्र देव्यन्तो अग्निना ॥ ४ ॥

When the yellow juices of Soma are pressed like the cows pouring milk from their udders and when men desiring God pray him in night and day.

प्र द्युम्नाय प्र श्वसे प्र नृपासाय शर्मणे ।

प्र रक्षाय प्रचेतसा ॥ ५ ॥

Then, these two, the teacher and preacher conscious of their duties become capable for gaining brilliant fame and strength they become able to gain happiness serving to men and also for cleverness.

यन्नूनं धीमिरग्निना पितुर्योना निषीदयः

यद्वा सुम्नेभिरुक्थ्या ॥ ६ ॥

Since these teacher and preacher whom all praises are due with their wisdom and acts are praiseworthy therefore, they with many pleasures rest in the shelter of God who is the father of all.

सू० १४३ ॥ ऋषिः—१-७ पुरुमीडाजमीडी ; ८ (१-२ पादः) वामदेवः

८ (३-४ पादः), ९ मेध्यातिथिः ॥ देवता—अग्निनी ॥ छन्दः—त्रिष्टुप्
HYMN 143

Seer—1-7 Purumeedhajmeedhau ; 8 (1-2 Padah) Vamadevah ; 8 (3-4 Padah), Kshetrapatih 9 Medhyatithih. Subject-matter-Ashvinau. Metre-Tristup.

तं वां रथं वयमुद्या हुवेम पृथुजयमधिना संगतिं गोः ।
यः सूर्या वहति बन्धुरायुर्गिर्वीहसं पुरुतमं वसुयुम् ॥ १ ॥

O king and Minister, May we possess that car of yours which has a great speed, which makes accessible all parts of the globe, which catches speed by scientific media, which is biggest in stature and which carries riches. This is that car which has hands devices and has in it the light and heat of sun.

युवं श्रियमधिना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुर्गभि पृष्ठः सचन्ते वहन्ति
यत् कंकुहासो रथे वाम् ॥ २ ॥

O teacher and preacher You are like the men of divine power, you always preserve the radiance of knowledge, and you attain the glory through your wisdom and power. When the horses or bullocks carry you both in chariot the food closely follows your body.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वाकैः ।
ऋतस्य वा वनुये पूर्याय नमो येमानो
अधिना बवर्तत् ॥ ३ ॥

O teacher and preacher, Who, the giver of corn and grain for protection and with praises for your drinking of herbacious juice, does arrange ? Who does remain trying to attain the perfect knowledge with respect.

हिरण्ययेन पुरुभु रथेनेमं यज्ञं नास्त्योप यातम् ।
पिबाथ इन्मधुनः सोम्यस्य दधथो
रत्नं बिधते जनाय ॥ ४ ॥

O truthful king and minister, you are the guardian of people. You both come to this Yajna by the chariot deviced with light and drink the sweet juice of Soma and bring for the industrious man the most precious stones and metals.

आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन ।
मा वामन्ये नि यमन् देवयन्तः सं यद् ददे
नाभिः पूर्या वाम् ॥ ५ ॥

O King and minister, you come to us with the swift car deviced with light or electricity etc. from land and from space. The other torturing forces may not hinder you as you are fastened with old bond of brother-hood.

नू नो रथि पुरुवीरं बृहन्तं दस्त्रा मिमाथामुभयेष्वस्मे ।
नरो यद् वामधिना स्तोमवार्वन्तसुधस्तुतिमाजमीदासो
अगमन् ॥ ६ ॥

O wondrous King and minister, you produce a great treasure enriched with heroes in both the groups, (Male and female) of ours. When the people come to your praises, the men having eternal wealth (Ajmeedhasah) do your praise together.

इहेह यद् वां समुना पंपृथे सेयमुस्मे सुमतिर्वीजरत्ना ।
उरुष्यतं जरितारं युवं ह श्रितः कानो
नासत्या युवद्रिक् ॥ ७ ॥

O King and Minister. You are the possessors of knowledge and riches both. May come to us that good wisdom which serves you both. You both, O truthful ones guard the man who praises merits. To you is my wish directed.

मधुमतीरोषधीर्वाव आपो मधुमन्नो भवत्वन्तर्दिक्षम् ।
खेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो
अन्वेनं चरेम ॥ ८ ॥

May the herbacious plants be sweet for us and may the heaven and waters be full of sweetness, may the firmament be sweet, may the master of field (peasant) be full of sweetness and may we follow him uninjured.

पुनाय्यं तदधिना कृतं तौ वृषभो दिवो रजसः पृथिव्याः ।
 स्रष्टुं संसा उत ये गर्विष्टौ सर्वौ इत् तौ उप
 याता पिबन्त्ये

॥ ९ ॥

○ King and minister, your work deserves our wonder and praise. You both are the ruler of land, space and heaven, there are thousands of salient features in the range of knowledge are you approach them closely for having a full drink of them.

Here ends the complete english commentary of the Atharvaveda by Acharya Vaidyanath Shastri.

THE FOUR VEDAS

COMPLETE TRANSLATION IN ENGLISH
(A SET OF 22 VOLUMES)

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**Swami Satya Prakash Saraswati &
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